ALTAR FIRES RELIGHTED

STEPHEN HASBROUCK

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Robert F. Haines

ALTAR FIRES RELIGHTED
BY STEPHEN HASBROUCK

"Truth is within ourselves; it takes no rise from outward things; whate'er you may believe, there is an inmost centre in ourselves where Truth abides in fullness."—BROWNING

"Of all the teachings that which presents a far-distant God is nearest to absurdity. Either there is none or He is nearer to every one than our nearest consciousness of self."

—GEORGE MACDONALD

ALTAR FIRES RELIGHTED

A STUDY FROM A NON-PARTISAN STANDPOINT OF MOVEMENTS AND TENDENCIES AT WORK IN THE RELIGIOUS LIFE OF TO-DAY

BY
STEPHEN HASBROUCK

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To my friend, my helpmeet, my wife, whose companionship has gladdened and enriched my life, and whose love and loyalty the passing years have touched only to deepen and make more tender and gracious, this volume is here affectionately inscribed.

"Oh, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by-word that belongs to thee for aid or comfort shall surely come home through open or winding passages."—EMERSON.

THE AUTHOR'S FOREWORD

THERE is little in the pages of this book to gratify the curiosity of the reader as to the author's personality or what first attracted him to the subject. It should be said, however, in justice to his position as a layman of independent proclivities, that he is neither a theological dogmatist nor a dyed-in-the-wool churchman clinging tenaciously to the creeds and dogmas of the fathers; nor is he affiliated with any of the mental or religious healing societies or cults which have sprung up so rapidly during the last few decades.

While both organized Christianity and Christian Science are considered in relation to each other, with special reference to the outcome of movements and tendencies observable in the religious field of to-day, no attempt has been made to write a book which could justly be considered mere propaganda literature for any one religious denomination. The endeavor throughout has been to present the facts, uncolored by either prejudice or prepossession, and to deal with the subject from a non-partisan standpoint, with a strong effort everywhere to be just to those who disagree with the views presented.

Victor Hugo once said, after half a century spent in giving expression to his thoughts in prose, verse, history, romance, satire and song, "I feel that I have not said the thousandth part of what is in me."

I am conscious of having succeeded but imperfectly in con-

veying to the reader all that has stirred within me concerning the subjects discussed in the following pages. In my effort to deal justly with the transcendent issues which the book presents I have often halted, perplexed for lack of suitable words to convey to others the great thoughts which have been struggling for fitting expression. I have only skirted the shores of a mighty ocean of truth,—have merely outlined certain phases of what has seemed to me to be the real, the vital truth about things, judged from a scientific as well as religious standpoint. My task has been essentially one of fact-gathering, with no claim to originality for what has thus been accomplished. I am satisfied to leave the facts to speak for themselves, content if only the reader be interested enough to study them carefully and to draw the conclusions which they naturally suggest.

This is an era when the world is feeling its need of God. These are days when everything is pointing soul-ward. At no time in history has there been more insistent inquiry as to whether there be a grain of certainty in those doctrines, concerning God, the existence and immortality of the soul and kindred ideas, which have been repeated from time immemorial. Nor is the demand less insistent that this inquiry which voices a soul-hunger shall be well and truly answered.

We are living in an age when materialistic doctrines are being cast aside to make room for a higher order of science, a science which will not rest content until it finds the spiritual realities veiled behind the world of sense, a science, in short, which will be not only scientific, but also religious. Men and women everywhere are beginning to realize that the invisible things of Mind and Spirit are the most potent forces in the universe. Standpoints of belief are gradually being changed from a physical to a spiritual basis. These are days of spiritual awakening, wherein will be witnessed more radical changes

than during any period of equal duration in the centuries that are past. Religious forces are more powerfully at work in the regeneration of mankind than ever before in the history of the race. No longer satisfied with the old theological conceptions of Deity, thinking men and women are demanding a more ennobling, more exalted thought of God. Humanity is beginning to realize its kinship with the Infinite and its God-given dominion over the things which He has created.

The world believes in God never more than now, but its God is not contained in a mere church formula. "It believes in the elemental, eternal, immutable things of everlasting righteousness," says the Universalist Leader, "but it only smiles incredulously when some self-appointed vicar of the Almighty prepares his map of the everlasting years and denounces those as unbelievers who will not travel toward the forever on his schedule."

We are in the midst of a great revival of interest in religious ideas and beliefs. "Recent discussions and controversies have caught the ear of the man in the street," says the British Congregationalist, "and have moved him to strike in and take a share. Theological reconstruction is becoming a familiar phrase."

What is happening is not an outbreak of caprice, here and there, but a mental and moral revolution as resistless as the tides of the ocean. The Christian Register has these forcible words from the pen of the Rev. J. C. Jayness, which have a significant connection with the foregoing:

"A revolution is occurring in the social order such as the world has never seen before. A change is coming over the face of society,—a change in our conceptions of God and man, a change in our ideas of social responsibility, a change in our thinking in regard to the economic values of life. The church

hears less of the intoning of the creed and more of the prayer, 'Give us this day our daily bread.'"

Whether present-day religious and political creeds and dogmas can be adjusted to new inspirations and impulses of reform; whether out of division and strife of tongues a new and more universal order of Christianity will emerge; whether the Orthodox Church can accommodate itself to new-old spiritual truths which are rife in the world; whether its spiritual elements can be so strengthened and vivified as to preserve Organized Christianity in its present institutional form; how it will be affected by the emergence of Christian Science in apparent response to a religious and social need rather than by promotion; to what extent the regenerative movements and tendencies in religion and science which have been so increasingly rapid and fruitful, will affect individual lives "in the passionate struggle of spiritual faith and practical interests"; what are the conserving forces which will insure the perpetuity of this republic in the face of the rampant materialism and civic corruption of the age—it is with such questions that the author of this volume has undertaken to deal.

If you read carefully, I am persuaded that you will find in this book much of helpful import. If it leads but a few steps onward in the direction of the truth about matters of priceless and eternal value, if it be a book that "belongs to thee for aid or comfort," my reward will be ample.

A PRELUDE

THE present age is pre-eminently one in which reverence for authority, both in the religious and the scientific realm, has greatly weakened, and to a large extent has already passed away. Accepted religious dogmas and scientific theories or hypotheses are being scrutinized as never before in the history of ages. There is a growing tendency to question or challenge much of that which we have been accustomed to regard as settled religious doctrine or scientifically proved fact. Beliefs are being tested in the crucible fires of our modern publicity.

There has been a destructive upheaval in Religion and in Science and Philosophy as well, in which much of the work of learned theologians and equally learned scientists and philosophers has been repudiated or destroyed. Much of our theology has gone to the melting pot, and with it, too, has gone a great mass of materialistic theories and notions. Materialism is fast becoming a back number. The creeds, dogmas and traditions of an antiquated ecclesiasticism and many of the affirmations of the old theology no longer command the assent of men of the new school of thought. Old credal conceptions no longer harmonize with the advancement of religion nor with the knowledge of historical development, or of philosophy and criticism.

The old fear on the part of the theologians of the church, not that the scientist might be wrong, but that he might be right in his discoveries of the secrets of nature, is fast passing away. The scientist, the geologist, the biologist, the astronomer, the chemist, is no longer charged with rashness or presumption in

pursuing his investigations of objective phenomena. Let all these go on making discoveries. Let natural science continue its discovery and correction of the errors in its own domain, that of material sense, undeterred by any alarmed sense on the part of religionists, whose fear of the findings of natural science is no longer hallowed as a cardinal virtue.

Natural science has come to the conclusion that neither ultimate substance nor ultimate causation can be found within the domain of its investigations. Accordingly, materialism as an interpretation of the universe has been virtually abandoned, even among the men whose life-work is to study the things of sense. The attitude of these men in general is well summed up in the following paragraph from the text-book of Physics by Henderson and Woodhull of Columbia University:

"Matter makes itself known to us by the testimony of the senses. We see it, hear it, smell it, taste it, touch it. But observe, that, after all, this is indirect testimony. These impressions are all of them simply brain impressions. We see, hear, taste, smell, touch, in our consciousness only. We cannot assert therefore that matter exists apart from this consciousness. Science has nothing to say about the ultimate nature of matter. Science studies matter simply as a fact of human experience. We are not concerned in physics with what things really are, but solely with their properties and behavior. Physics neither offers nor seeks an explanation of the universe. It leaves all such problems to metaphysics."

Realizing that material science has never offered a rational explanation of the universe and of the facts of human experience, and that it will never be able to do so, natural scientists, because they are men, and have in them the great appetencies which are native to all men, are no longer satisfied to concern themselves solely with the properties and behavior of things which are seen or with inferences based upon sense observation, but are seeking and finding the satisfaction of their de-

sire for ultimate knowledge on the basis of an intelligent First Cause, God, who is the Source of all energy and life. We no longer think of God in the terms which our fathers employed. God is a living God, manifested by and speaking through man. To-day, we may think of God in terms prevalent in philosophical literature as the Universal Mind, the Universal Substance, the Ultimate Reality, the Soul of the Universe. This consciousness, when fully possessed and utilized by the race, will radically change, not only existing conclusions concerning ethics, customs and economics, but many of our present conceptions of life in general; it will usher in a well-defined and perfect sense of religion. Though neither discovered nor taught by natural science, this sense of religion cannot be otherwise than acceptable to those natural scientists who have learned to think in the metaphysical realm as carefully and properly according to the Principle thereof as they have learned to think in the sense realm according to the laws that seem there to prevail.

Religion to-day is throwing intense light upon the idea of God and of individual man in his relation to the Infinite Creator. It affirms that in their deeper selves men possess the qualities which relate them vitally and essentially to the Infinite Mind of the spiritual universe; and this religious sense has taken a firm hold upon many men whose vocation is the study of material science. The *Edinburgh Review* points out the fact that thirty-nine living natural scientists of acknowledged standing have openly announced their belief that man is fundamentally a spiritual being, and that the intelligence everywhere manifest in all is of the same essence as the Universal Mind. This is but one indication that the battle waged for centuries between traditional dogma on the one side, and philosophy and science, history and literature, and every form of human learning on the other, has well-nigh ended.

The following quotations from a personal letter from a friend, writing me on the subject of Science and Religion, which I am permitted to use, have a peculiar interest and value in this connection:

"For purposes of accurate thinking, it may be well to clearly indicate what is the peculiar and distinctive field of natural science and what is the field of religion, and to what extent it is possible for them to co-operate in the search for ultimate truth.

"The field of natural science is that of sense observation, and its method is that of reasoning and generalizing from inductions established upon the basis of sense observation. It tests its theories in the realm of observation.

"The field of religion is that of spiritual discernment, and its method is to reason deductively from the Principle, called God, known intuitively or by the inner sense, thus arriving at detailed conclusions, which it tests both in the realm of consciousness and in the realm of outward observation.

"Religion looks toward Spirit, and works wholly in the realm of the spiritual, though its effects are often observable in connection with the flesh and matter. Natural science works wholly in the realm of matter and of the carnal mind.

"So long as natural science sets up a claim to know anything of absolute reality or of fundamental Cause, it is, and must be, in conflict with religion; but when it deals only with the realm of phenomena in human experience, and frankly confesses that it knows, and can know, nothing of absolute reality and Cause, then natural science and religion are no longer in conflict. Evidently, that period in human progress has practically arrived.

"Because the same man is both a chemist and a musician, that does not make chemistry a revealer, teacher or endorser

of music. Likewise, because the leading natural scientists of our day are religious,—believers in God, immortality, and spiritual causation,—that does not make natural science a revealer, teacher, or endorser of religion. Men known as natural scientists can be religious, not because of their natural science, but, if anything, in spite of it. However, the more fully developed natural science of our day may be said to have rendered the cause of religion a service, in a negative way, by reaching the conclusion that neither reality, substance, nor causation is to be found in the so-called natural world,—thus verifying the statement of St. Paul, that 'The natural man receiveth not the things of the Spirit of God: neither can he know them; for they are foolishness unto him; because they are spiritually discerned.'"

What a thing really is appears from what it does. Many a religious doctrine, many a political platform or philosophical system of more or less reasoned ideas, many a hypothesis evolved in the workshop of human conjecture, has seemed on paper to be all that a Plato, a More or a Bellamy could dream, but when subjected in human experience to a "destructive dose of facts" has shattered every hope which it inspired. Herbert Spencer once told Huxley that he had written a tragedy in his youth. "I know the plot," said Huxley. "It was a beautiful theory that was slain by a wicked little fact."

There are multiplied instances to show that not only the religious but the scientific temper of the age is becoming more devout. We want science, but we also want and need religion. These two great forces should no longer remain antagonistic to each other. When combined, their transforming power over the conditions of human life is well-nigh beyond our present conception. Such union would bring an answer to the prayer of the ages, even the realization of that divine ideal—the Fatherhood of God and the Brotherhood of Man.

In what direction shall we turn to find a religion that is scientific enough to satisfy the man who wants facts, and which at the same time is religious enough to satisfy the man of feeling, emotion and Christian faith? Will a study of facts and conditions in the religious world of to-day disclose to our view that which will prove a happy harmonizer of empirical ways of things with the more religious demands of human beings? Will such an investigation give us any hint of a system that is demonstrably true, or of a religion that is both Christian and scientific; one that sounds an active, optimistic and aggressive note; that does not dwell upon an inaccessible height of mere idealism; that is something more than the shallow, airy vaporings of current theological or metaphysical abstraction, or a mere bundle of paradoxical theories; something, in fact, which has a firm grasp upon reality and will reconcile both science and religion "with signs following"? To quote a learned speaker at the World's Parliament of Religions held in Chicago in 1893, "the world is waiting for the man of genius, who shall come forward and establish union between science and Christianity."

This age is becoming more and more insistent in its demand for a religion that will exert a vital influence upon the controlling forces of human life; that need not be banished from the home, or outlawed from education or have no place in the world of living thought; a religion, in short, which is something higher, better and more satisfactory than mere religious formalism. These questions have a deep significance in these latter days, inasmuch as Jesus taught and demonstrated that there is available to man a religion which *is* scientific, and so unerring and so comprehensive in its nature and operation as actually to meet the needs of the race in overcoming all ills. This religion is the Christianity of the New Testament; it is the knowledge of God and His eternal laws, and it achieves the purposes of good.

What, then, is the innermost meaning of these days? What of their signs and portents? Do they not foreshadow the coming of a new-old religion which shall be new in the simplicity of its adjustments to modern scientific ways of thinking, and old in its grasp and possession of the essential, the elemental, the vital truths of the gospel of the New Testament?

To exalt the person and the work of the great Founder of the Christian religion; to emphasize the pure type of religion which Jesus gave to the world, a religion which is both scientific and Christian, and in which is to be found God's response to human need; to expose false beliefs, and thus help to arrive a little nearer the ultimate truth; to bear a useful part in ridding the human mind of illusions; to break the fetters which enslave humanity and hold it in bondage to ignorance and fear; such, in brief, are some of the objects of this volume.

The outlook upon life which this book presents is one of optimism. It hails the dawning light of a new era in religion and medicine, an era when health will triumph over sickness and mortality, when pain and suffering will be replaced by happiness, and goodness will be on the winning side, a time when materiality will give place to spirituality, when justice and honesty will replace fraud, covetousness and iniquity, and when truth will have its final victory over error. It foresees a revival of the purity, the simplicity of faith and worship and the spiritual power of primitive Christianity. It marks the signs and foreshadowings of a higher reality for the human race, the hastening to a climax of that evolutionary travailing of the whole creation of which Tennyson dreamed and wrote:

> "One God, one law, one element,
> And one far-off Divine Event,
> To which the whole creation moves."

ORDER AND VARIETY OF TOPICS

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PART I

"The effect of any writing on the public mind is mathematically measurable by its depth of thought. How much water does it draw? If it awaken you to think; if it lift you from your feet with the great voice of eloquence; then the effect is to be wide, slow, permanent, over the minds of men; if the pages instruct you not, they will die like flies in the house. The way to speak and write what shall not go out of fashion, is to speak and write sincerely."—EMERSON.

"Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition; let the light
Pour through fair windows, broad as truth itself
And high as heaven. Tune your ear
To all the wordless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half truths and grasp the whole."

I

THE JURY OF THE VICINAGE

IN preparing the material for this book I have allowed myself the pleasure of constituting my friends, acquaintances and others a Jury of the Vicinage, to whom I may present facts bearing upon the topics herein discussed.

In marshalling the facts I have tried to remember that there are sincere, honest-minded men and women who hold opinions the reverse of my own. By this I mean the kind of people who may be termed thorough-going conservatives, who cling tenaciously to the faith of the fathers, and who would hesitate about accepting an invitation to tread that pathway of genial and radiant optimism which to me seems so alluring. Nor have I lost sight of the fact that, while the idealist undoubtedly succeeds from time to time in ridding the world of "antiquated and useless baggage," the conservative performs quite as useful a part in saving the priceless things that maintain an unchanging worth through every generation. Even though the liberal may offer many a new and inspiring idea of betterment for mankind, it is the conservative to whom we must look for protection from fraudulent imitations having no real or substantial value.

There are doubtless members of the Jury who are in the habit of studying the questions and occurrences of the day, who are accustomed to form opinions of their own and to stick to them through thick and thin, and who, consequently, may not be at all disposed to accept everything I may present,

unless supported by a convincing array of facts. Be this as it may, I trust that no member of the Jury will lack the courage and readiness to subject his or her personal opinions and beliefs to an honest review in the light of the facts which I have gathered. None of us can lay claim to infallibility on any given subject. Besides, infallibility is a thing to be not merely proclaimed, but a thing to be demonstrated. Let us, therefore, study all the facts within our purview with an open mind, lest it should happen that the beliefs which we entertain prove to be out of harmony with truth, and ourselves out of harmony with reality.

In our search for truth let us neither be too tolerant nor too critical. We all know that there are men of science, as well as of theology and medicine, with limited views and complacent opinions, who are intolerant of all that does not agree with those theories or doctrines which they consider well established. But we must not overlook recent developments, not only in the realm of science but in the realms of religion and medicine as well, nor the significant fact that they are changing in a revolutionary way some of our established ideas on these subjects.

From the time of Protagoras, with his famous dictum, "Man is the measure of all things," down to the present time, every great movement in human thought has had to run the gantlet of criticism. Nor need I remind the Jury that nothing is easier than to criticise, nothing less constructive.

"Clear knowledge of what one does *not* know is just as important as knowing what one *does* know," declares Huxley. Again this great scientist and philosopher says: "Take nothing for truth without clear knowledge that it is such. Consider all beliefs open to criticism, and regard the value of authority as neither greater nor less than as much as it can prove itself to be worth." He continues: "The modern spirit is not the

spirit which always denies, delighting only in destruction. Still less is it that which builds castles in the air rather than not construct. It is that spirit which works and will work, 'without haste and without waste,' gathering harvest after harvest of truth into its barns and devouring error with unquenchable fires."[1]

The distinguishing mark and characteristic of true intelligence is, that we shall be able to discern that what is false *is* false and what is true *is* true, thereby attaining that degree of understanding which will enable us to strip off the disguise which human credulity has so thrown about the unrealities of life as to make that appear real which has no reality or substance.

That was a true saying of an ancient philosopher, "The great man is he who has kept his child heart." It recalls a bit of suggestive counsel, attributed to a famous scientist, which we may not inappropriately offer just here: "Sit down before all the facts as a little child." And is it not said in the Book of Books, by one who spake as never man spake, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven"?

We live in a world of realities that can be infinitely useful, and the importance to human life of having true beliefs about matters of fact is not easily overestimated. It is our duty not only to be keenly alive to the facts embraced within the field of our own observation and experience, but to be alert to those facts which are borne in upon us through the study and research of others. And if these facts do not coincide with pet theories which we may entertain, however plausible they may seem to us, let us not say "so much the worse for the facts." Facts are stubborn things, and our theories should be retained only so long as they will square with the facts.

[1]Huxley's "Hume," page 8.

A theory at best is only a convenient method of classifying empirical data and we have a perfect right to insist that new theories presented for our acceptance shall adequately justify themselves by the facts. But whenever we give expression to views that are not in agreement with inherited beliefs, we may expect to be the target for epithets borrowed from the darkest terms of mediæval persecution. But what matter if the insight or truth we bring is one which will correct the errors of sense and enrich the life of the spirit?

The old Ptolemaic theory of the movements of the heavenly bodies was based on sense impressions which clearly indicate to us that the earth is stationary and that the sun revolves around it in a westward direction during the daytime. If we depend upon our organs of sight to tell us what is true and what is false about the motions of the solar system we may as well accept the dictum of Br'er Jasper, the famous old negro minister of Richmond, Va., who had a philosophy all his own, and who solemnly declared that "De Sun do move." But this Ptolemaic theory which mankind held for centuries was upset years ago by the facts which Copernicus brought to light.

We all read facts differently, and what we may say about reality or truth depends largely upon the perspective into which we may throw them. The facts which I have gathered pertaining to existing conditions and fundamental principles in the religious and scientific worlds of to-day are now in your hands. I have endeavored to present these facts in such manner that you may be able to see them in true perspective, and so reach correct conclusions concerning the issues involved and the outcome thereof. I ask you to well and truly consider this evidence in the spirit of these introductory remarks.

The aim of this study is not to impose an opinion on anybody, but to place in your hands the elements of an opinion,

which can be based on a solid foundation of facts. I trust, therefore, you will free your mind, as far as possible, from those constructions, or interpretations which have been twisted out of the facts, by those not in sympathy with the views of science and religion and the conceptions of God and man and the universe which are herein considered. Let us stick to what is authentic, historical or amply proved by the facts and be ready to do our own thinking, even if it does lead to conclusions which call for a reconstruction of our present impressions or beliefs. I have gleaned from many a harvest field; it is for you, having sifted out the wheat from the chaff, to proceed to examine the crop.

Let me premise just here that neither the literary quality of the work nor my motive in writing this book is the trial issue in this case. It is for you to accept, if you will, the task of rightly interpreting the facts and the message which the book contains in the interest of that better understanding of the real, the absolute truth about things, which all are seeking to attain, that truth which some day will revolutionize the conclusions of human knowledge concerning man, the universe and its great Creator, and bring to fruition in human history the purposes of the Eternal.

II

SCIENCE REACHES THE BORDERLAND OF SPIRIT

DURING recent years there has been a revolutionary overturning of many of those underlying principles of natural science which have heretofore been considered as firmly established. Scientific discoveries have followed each other in quick succession, notably the Roentgen rays in 1895 and the Becquerel rays in the year following. Then came the discovery of radium in 1898. Since then other important discoveries or scientific speculations have followed along the line of atomic disintegration, the transformation of matter, the thermal effects of radio-activity and intra-atomic energy.

Faraday produced the theory of lines of force, but the mathematicians immediately attacked it. Laplace and Poisson have "befuddled" us by their objections to the undulating theory of light propounded by Young and Fresnel. Ampère developed a theory of magnetism, but Poisson and Weber were not behind him in theories of their own on this subject. Maxwell wrote a treatise on electricity, which, according to Professor Foley of the Indiana University, " few could read and no one could fully understand," because of the fact that his ideas of electric displacements and displacement currents were bound up in equations which were without experimental verification and gave only the vaguest notion of the subject.

Science has been accustomed to regard matter and energy as the two great entities with which it has to deal, but more recent research into the nature of the atoms of which matter is

held to be composed has given rise to the theory that matter in the ultimate analysis may be found to be only ether in motion, or something which can be resolved into electricity and then into some unimagined mode of motion of the ether, and that ultimately it will be found that atoms have their day and then cease to be. The earlier conceptions of matter as an eternal and indestructible entity have been rudely shattered.

Matter, as we have already seen, has been reduced to electric charge, and we can now take our choice of a variety of different theories propounded by science to explain its nature. There is, for instance, the one-fluid theory, the two-fluid theory and the potential theory. It is claimed that there are strong reasons for believing not only in the electrical nature of matter, but in the molecular structure of electricity itself, to say nothing as to the dependence of mass upon velocity, and the theories of radio-activity and disintegration of matter. Then there is the nineteenth century school of plenum, one ether for light, heat, electricity and magnetism.

"The ether was appealed to from every quarter. Light, radiant heat and electric waves were ether waves; an electric charge was an ether strain; an electric current was a phenomenon in the ether and not in the wave in which it appeared to flow. Magnetism and gravitation were phenomena of the ether; matter itself became an aggregation of ether vortices; ether and motion were expected to explain everything."[1]

Earlier conceptions of the indestructibility of matter are

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[1]Prof. Arthur L. Foley, in "Recent Developments in Physical Science," *The Popular Science Monthly* for November, 1910.

giving way to the conviction that its destruction and creation by man are within the range of scientific possibility.

Changes in physical phenomena are due to force or energy or vibration, and are thus reduced to idealistic forces which are beyond the cognizance of the senses. They cannot be seen or measured. They are only known by certain effects commonly attributed to them. To-day even such important theories as those of the conservation of matter and energy are being seriously questioned.

The old theories of philosophy and science are being rapidly undermined or discarded. Materialism as a theory is going out of fashion. It is only a short time ago that the eminent astronomer, Professor Larkin, made this observation: "It is now a full year since any book, pamphlet or letter has been received here containing arguments against the scientific necessity for the existence of a Creator to account for the universe. Whole rows of books teaching that matter is eternal and was not created, that it originated itself, that it had no origin, is self-existent, and like doctrines, the accumulation of years, books sent for review, are in the library. They have lost their attraction for me. For science now imperatively demands a Conscious Power within protoplasm—the only living substance. And science knows that this Power is mental."

The best minds in the scientific world to-day are freely admitting that the conclusions of biology concerning the beginning of life in protoplasm are not conclusive, that back of the living cell there must be an intelligent Power.

Sir Oliver Lodge, in his recent volume, "Reason and Belief," insists that there is no real contradiction between the discoveries of science and the doctrines of Christianity. Alfred Russel Wallace, quite as responsible as Darwin, if not more so, for the modern theory of evolution, has become firmly convinced that the latest investigations of science leave only one

conclusion possible—a conclusion reached outside the domain of natural science, although capable of verification in its domain—namely, that God is the logical Creator, and that immortality is the only logical completion of life. His latest book setting forth this doctrine is now in course of publication.

"I know of but six persons," says Graham Hood in a recent article entitled "Science and Divinity," "who even claim to hold to materialism, and I am not quite certain as to the sincerity of two or three of these exceptional individuals. Twenty years ago I could have named full one hundred sincere materialists. In those times agnosticism was the fashion. Spencer was teaching his doctrine of the Unknowable, and the exponents of Darwinism were finding so much evidence to substantiate their claims for the descent of man that they utterly overlooked the fact that they had accounted but for one part of man's being, and that the purely physical. Back of the physical man, however, there was another nature that demanded recognition, and though many were deaf to its existence then, even the sane and naturally skeptical scientist now knows that this, the most vital part of man, can only be accounted for by admitting the truth that the Bible has ever taught—that 'in the beginning God created.'"

Science, pursuing its investigations, finds evidence of energies of which it scarcely dreamed a short time ago. Whatever the scientist may call it, whether this energy be intra-atomic, sub-atomic, inter-elemental, or be described by some other name, he knows that it exists, and that it exists in quantities far beyond the power of man's mind to comprehend. The scientist hopes some day, somewhere, somehow, to discover the means of unlocking this infinite storehouse, and "if this discovery is made," as Professor Foley observes, "all others which have been ever made will pale into insignificance beside it."

"There are no signs, and never were, of an approach to finality in science," says Sir William Crookes in a lecture on radiant matter, "but we seem at length to have within our grasp and obedient to our control the little invisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have actually touched the borderland where matter and force seem to merge into one another —the shadowy realm between known and unknown—where, it seems to me, lie ultimate realities, subtle, far-reaching, wonderful."

It is now but a step from the belief of matter to a recognition of Spirit. Natural science has indeed reached the borderland; it has come face to face with energies which it cannot fathom.

"The scientist may conquer peak after peak of scientific knowledge, he may see regions in front of him which ever beckon him onward," as J. J. Thomson has eloquently said in his Presidential address before the British Association. "We do not see our goal, we do not see the horizon. In the distance tower still higher peaks which will yield to those who ascend them still wider prospects and deepen the feeling whose truth is emphasized by every advance of science, that 'Great are the works of the Lord.' "[1]

"Proofs of intelligent and benevolent design lie all around us," says Lord Kelvin, the distinguished English scientist, whose name will be honored, not merely for his grand additions to science, but also for his noble and constant faith in the eternal verities. Things which exist must have had an origin. They are as they are either by chance, necessity or design. To say that they came into being by chance, is to make one's self ridiculous. Chance is out of the question, unthinkable. This universe of ours is adapted not simply in its quantity, but its

[1] *Scientific American Supplement,* September 4th, 1909.

distribution, to the wants of the race. How came it so? Lord Kelvin answers firmly and unwaveringly: "Because all living beings depend on one ever-acting Creator and Ruler."

Do the discoveries and deductions of Natural Science afford a rational or satisfactory theory of the creation of the world of visibility? Is not the natural scientist, after centuries of search for ultimate realities, compelled finally to fall back upon the noble utterances of the Scriptures concerning the existence of God and the origin of all created things as the only adequate basis upon which to build the twentieth century explanation of the universe?

III

THE CENTRAL FIGURE IN HISTORY

IN the *dramatis personæ* of this book one character stands forth in vivid distinctness as the greatest creative religious personality of either ancient or modern history—Jesus of Nazareth, the Galilean carpenter.

Joseph was a consistent Jew, a lineal descendant of the royal house of David, and was living in the humblest of circumstances in the village of Nazareth. The mother was deeply religious and of considerable intellectual capacity, as appears from the narrative St. Luke gives us. Her glorious song, given in the New Testament, clearly shows her familiarity with the prophetic Scriptures and her cherished hopes of a coming deliverer for her people; but neither in Jesus' ancestry nor that of his parents is there any hint of coming greatness. Jesus looked and acted like other children; he grew up as other children did, among associations of the humblest character. Poverty and the manual toil which is the common lot of mankind, "the low estate of the poor," were his. In the Gospel story of his life, except the circumstances of his birth and the flight into Egypt, no pains are taken to distinguish him in any special way from other children of the family or to present him as exempt from the common lot of those among whom he lived. He is shown as a boy whom his parents could lose and seek with anxious, aching hearts, though the reason for which he asserted his independence was quite different from those reasons which would

animate the average boy in letting himself be lost by his parents. "Wist ye not that I must be about my Father's business?" How many boys would practically "run away" in order to hold a long discussion with a group of theologians? However, he grew to manhood, subject to parental control and discipline. His ordinary food was as simple as that of the humblest peasant—bread of the coarsest quality, fish caught in the lake and broiled in embers on the shore; sometimes a piece of honeycomb, probably of the wild honeycomb which was then found in abundance in Palestine.

Dr. Farrar, who visited Palestine and especially those parts identified with the life of Jesus, gives this charming picture of Jesus' boyhood:

"The boy Christ of the Gospels is simple, sweet, obedient and humble. He is subject to his parents; and is occupied solely with the quiet duties of his home and age. He loves all men, and all men love the pure and gracious and noble child. Already he knew God as his Father, and the favor of God falls upon him softly as the morning sunlight.

"The calm untroubled seclusion of the happy valley, with its green fields and glorious scenery, was eminently conducive to a life of spiritual communion: and we know from its every incident—the games of the innocent children, the buying and selling in the little market-place, the springing of the perennial fountain, the glory of its mountain lilies in their transitory loveliness, the hoarse cry, in their wind-rocked nest, of the raven's callow brood—that it was from such sources as this that Jesus drew food for moral illustration and spiritual thought." [1]

A Jewish boy's education, in Jesus' time, called for the study of the Scriptures at five years of age. When ten years

[1] Farrar's Life of Christ, pp. 62 and 85.

old, the study of the Mishna was to be taken up and at thirteen, the study of the Talmud. We may feel certain that Jesus' pious mother took especial pains to teach him to read the Shema and the Hallel at a tender age and that she found him a ready listener and learner. How thorough was Jesus' home instruction, is evidenced by his profound and ready knowledge of the Scriptures. His direct quotations from and numerous allusions to the Law and the Prophets during his public ministry clearly attest how earnestly and thoroughly he had studied the Sacred Writings and how clearly he had perceived their inner spiritual meaning.

Jesus did not visit the Temple at Jersualem, the seat of Jewish learning and worship, save once when twelve years of age; nor did he share in the social and educational advantages which that center of learning afforded. He had no intimate acquaintance with the Doctors of the Law, and no place in any of the higher and more influential circles of Jewish life.

What education Jesus received outside of the home must have been of the simplest sort. We have no certain assurance that he even attended any of the schools connected with the synagogues of Nazareth or of the towns in its immediate vicinity. He had none of the advantages of training by Scribes or Priests; attended no school of the Prophets, nor was he ever taught in any academic grove. No Gamaliel or Shammi or Hillel instructed him in the law of Israel or explained to him the prophecies of the Old Testament or the formula of the schools of the Pharisees.

He was never enrolled among the scholars of those Scribes who made it their main business to teach the traditions of the fathers. The lore, with which he was familiar, was not the lore of Rabbinism. The teaching of the Scribes in his day " was narrow, dogmatical, material, servile to all authority,

opposed to all independence, never passing a hair's breadth beyond the carefully-watched boundary line of commentary and precedent." Jesus would have had scant respect for teaching which, as Dr. Farrar further observes, "was concerned only about Priests and Pharisees in Temple and Synagogue or School or Sanhedrim and mostly occupied with things infinitely small, concerned a thousand-fold more with Levitical minutiæ, about mint and anise and cummin and the length of fringes and the breadth of phylacteries and the washing of cups and platters, and the particular quarter of a second when new moons and Sabbath days began." [1]

But this Galilean youth was no idle dreamer. While he was content to work with his hands at a carpenter's bench and doubtless helped to fashion the crude ploughs and yokes for the peasant farmers in the vicinity of Nazareth, he was keenly observant of the life about him. In his school of training there were just two text-books, the Old Testament Scriptures, "descended from the mysterious antiquity of his race," and the book of nature. These he studied faithfully—both were open books to him. Their lessons he marked and pondered with an insight which enabled him later in life to expound these Scriptures, "as one having authority and not as the Scribes."

II

Always and everywhere Jesus made plain how complete was his dependence upon God, how complete was his subjection to His will. He is the one unique figure that is inshrined in the hearts of mankind as no other figure in history; the one man among all other men that ever lived who could say, concerning his Heavenly Father, as he did at Lazarus'

[1] Farrar's Life of Christ, page 206.

grave, "I know that thou hearest me always," and who further said, "I do always the things which please Him."

His utterances, both in the intimacy of his life with his disciples and in his public ministry, show how clearly he was identified in thought and word and action with his Heavenly Father.

"The words that I speak unto you, I speak not of myself, but as the Father gave command, so I speak." "I came not to do mine own will, but the will of Him that sent me." And again, "I can do nothing of myself, my Father He it is that doeth the works." Beside the well of Jacob in Samaria, when his disciples begged him to eat of the food they had brought from the Samaritan village of Sychar, and inquiringly asked among themselves, "Has any man given him aught to eat?" he declares, "My meat is to do the will of Him that sent me," adding at another time, "I must work the works of Him that sent me."

The malignancy of the Scribes and Pharisees, expressed in the bitter charge, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils," he repels in these words, "If I cast out devils by the Spirit of God, then the Kingdom of God is come unto you."

In crucial moments in his life, Jesus' confidence in his Father's protection remained unshaken. Judea was then under Roman rule, a subjugated province, at a period when Roman supremacy and power extended to the borders of the civilized world, when a single whisper of the Emperor was sufficiently powerful to compel the execution of his mandate in the remotest corners of the Empire. How then did Jesus meet the Roman soldiers and the officers from the Chief Priests in that midnight scene in the Garden of Gethsemane?

With a calm front, which no stress, no danger, no threat or fear of death could ever break, he asks "Whom seek ye?"

followed by the unhesitating avowal, "I am he," the Jesus of Nazareth, whom ye have come to arrest and bear to the Council Hall. His confidence in God's care is supreme, even in this trying hour of betrayal. Peter's impetuosity he checks with an assurance which betokens that inner repose and confidence and trust in God which never once failed him. "Thinkest thou that I cannot now pray to my Father and He shall presently give me more than twelve legions of angels?"

In the presence of Pontius Pilate, the Roman Procurator, in the Judgment Hall at Jerusalem, a Governor whose rule was one of insolences, brutalities and extortions, which were a constant incitement to insurrection on the part of a fanatic people, standing before this worldly, corrupt ruler, the cynical, autocratic representative of Roman power, at a time when his life hung trembling in the balance, how met he the peremptory demand of this man sitting in the seat of authority and prepared to pass sentence upon him? "Speakest thou not unto me? Knowest thou not that I have power to crucify thee?" Ah! then the Master's lips were no longer sealed. "Thou couldst have no power at all against me except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

The effect which these words produced upon Pilate, whether Pilate understood them or not, is best described in the words of St. John, "And from henceforth Pilate sought to release him."

No commentary ever made upon the life of any man can be half so sad, from a merely human point of view, as that upon the life of this man of Galilee, this man who never once possessed a roof which he could call his own, who never owned a single foot of the earth over which he travelled in unwearied

labor for the welfare of others, and who had scarce anything of this world's goods besides the clothes he wore.

What then of this Nazarene carpenter who knew what it was to be poor and friendless and alone, to have no place where he could lay his head, whose bitter lot it was to be misrepresented and misunderstood, to be hated and persecuted and forsaken by his followers in the crucial moment of his life?

What of this Syrian Jew that the world drove into exile, that gave him the wilderness and the Garden of Gethsemane in which to pray and agonize, and the cross of a malefactor on which to die; this Galilean who was born poor, lived poor and died poor, yet bequeathed to humanity its richest legacy—his words and works?

What of this uncrowned Prince of the house of David, whom no threat of wicked King or Roman Governor or High Priest could lead to abate one jot of his claims to the Messiahship and who was adjudged by the Scribes and Pharisees of his time as a religious alien, standing outside the community and actuated by a desire to destroy the very foundations of religion and society?

What of this religious reformer who, in an age when hypocrisy, sensuality and covetousness flourished in high places, lived a life of absolute spotlessness, unselfishness and whole-souled devotion to the task which he had undertaken, and who exercised his powers always and only for the benefit of others?

What of this moneyless peasant whom no offer of this world's wealth or pomp or power could tempt to betray the cause which he had espoused or could turn from his supreme purpose to fulfil at whatever cost his appointed task; this great Prophet who proclaimed the advent of the Kingdom of Heaven, a Kingdom of righteousness and truth, and yet

found as his most inveterate foes the very ones who claimed to be its constituted guardians; this ardent and devout Jew before whose moral majesty the Priests in the Temple quailed as he drove the money-changers from their tables; this youth of the "Galilean springtime" whose closing years were the most strenuous, the most fruitful, the most tragic ever lived by any human being?

Was ever chronicle so utterly sad, humanly speaking, as that of the life of this Jesus of Nazareth, whose bitter fate it was to be accused of blasphemy and denounced as a religious alien and a menace to society; who, after three strenuous and apparently unsuccessful years of public work among men, was betrayed by one of his chosen disciples for thirty shekels, the price of the meanest slave, and then crucified upon a Roman cross?

Nevertheless, out of death and seemingly utter defeat, this Nazarene carpenter achieved a most wonderful triumph. The cross upon which he was crucified, the symbol of shame and agony and death, he made the symbol of living hope and faith and the central emblem of history. He who died upon it became the unique religious personality of the race, whose life was the most fruitful, whose work was the most marvelous, of any man the world has ever known.

Jesus, The Christ

"And so the Word had breath, and wrought
With human hands the creed of creeds
In holiness of perfect deeds,
More strong than all poetic thought."

What constitutes the peculiar charm and value of the portrait of Jesus Christ which we find in the New Testament narrative? Is it not because the Gospel story gives us the personal name of Jesus, because it lays the emphasis upon those

personal qualities of the Master which so endear him to all mankind?

Sympathy, a fine courtesy, unselfishness, fidelity, a friendliness that was genial and sincere, a simplicity that was genuine, a tenderness and love so deep as to include his enemies and the sacrifice of his own life—is it not the portrayal of such a nature as this that brings Jesus Christ so close to the heart of the world?

And the marvel of this story, written by honest, unlettered men who followed him about during the brief years of his personal ministry in Judea, men who heard the gracious words which fell from his lips and saw the wonderful works which he did—a story which has stood the test of time—is that it presents Jesus as rational, real, a person who lived in the open, who never ceased to be himself and who expressed himself "according to the nature he had and the truth that was in him."

The Gospel writers describe, in briefest detail, the life which Jesus lived. They pass lightly over the scenes of his boyhood and give but few glimpses of the years immediately preceding his entry upon his work as the creator of a new humanity. He is represented as a real individual, as living modestly within his own little world of Nazareth, which he was content to accept as a sufficient arena for his activities during a commonplace and uneventful routine which covered the first thirty years of his life. He was "touched with a sense of our infirmities," sorrowed for our sorrows, lived, suffered and came to a cruel end on a cross to which he was fastened with nails, as were the two thieves who were crucified with him.

His character, his words, his acts, are represented by these writers in simple terms, as eye-witnesses familiar with his experience on both its brighter and darker sides. No attempt

is made to idealize that life or to place undue emphasis upon the fact of Jesus' consciousness of his divine parentage. He is set, as it were, in a "poverty of incident," which gives scarce a hint of adventure or travel beyond the narrow confines of his own native land. He is described as a plain, uneducated traveling preacher who uses the homely language of the common people, from whose ranks his immediate followers were drawn. He goes about from place to place, he speaks by the wayside to pilgrim throngs; a fisherman's boat serves as his pulpit, from which he addresses words of living truth to the multitudes gathered along the bright strand of the sea of Galilee.

On the village green, in the squalid synagogue, in the streets of Jerusalem and the courts of the Temple, in the house of the Pharisees or at the banquet of the Publicans, or in the desert place, where thousands followed him and were fed he talked in simple discourse, in parable, anecdote and homely illustration, of the Kingdom of Heaven, in words which were to regenerate society and make all things new. And in all this he is seen to share the common life of humanity. He grew weary in his journeys under a blazing Syrian sun, he rested at Jacob's well and did not hesitate to ask drink from a Samaritan woman, he satisfied his hunger by plucking the fruit of the field, he suffered, yearned for the sympathy of his disciples in trying hours and sought God in prayer.

II

"Only the lower natures," says Henry Ward Beecher, "are formed by external circumstances. Great natures are freely developed by forces within them." And to quote in this connection from a recent article by Lyman Abbott, entitled "The Master Builder":[1]

[1] *The Outlook*, June 7, 1911.

"That force which we sometimes call genius, we sometimes call inspiration, we sometimes call divinity; but, whatever we call it, it is from within, working out, not from without working on that which is within. The greatness of the Master cannot be attributed to ancestry or to education—that is, to his heredity or to his environment; it must be attributed to that sacred force, greater than either heredity or environment, in which we all live, and move, and have our being, but to which we do not all open our souls that we may receive its influence or all yield our wills that we may obey its directions. Jesus was not produced by his age, but was himself a producer of the ages: strong because he was strong in spirit and because he was obedient to the divine calling."

What, then, of the life of this Man of Galilee who lives in the heart of history as no other man lives? What of the works of this Syrian peasant who laid the foundations of the Christian religion and who was, in very truth, the greatest religious reformer, and had the greatest capacity for spiritual leadership of any person that the world has ever known?

Jesus Christ's mission was not to tear down, but to build up; not to destroy, but to fulfil. He was a religious liberalist who undertook to bring freedom from caste and religious proscription, and to make religion the common heritage of the people, and to do so in an age of reactionarism and religious profligacy, immorality and declension; an age when the traditions of the Pharisees and the ceremonial of the Priests had made the law of God of none effect; an age when the haughty fanatics and bigots who formed the religious hierarchy of his day were the dominant element in the councils of the Jewish Church—a caste composed of rich Jewish rulers and wealthy members of the Sanhedrim—men who were scrupulous as to tithes and ceremonial cleansings and intensely

influenced by Rabbinical and sacerdotal authority; men who were most bitterly opposed to Jesus and wrought, both in secret and in the open, to compass his overthrow.

He was a religious liberator at a period when a hereditary priesthood had made the ceremonials and sensuous forms of the Temple worship at Jerusalem the great factor in religion and had so shut religion within their ritual as to deny the worship of God and the enjoyment of His blessings to all those outside of the pale of the Jewish Church.

Jesus Christ had no political ambitions; nor was he a political agitator seeking to arouse the passions of the people and to break down the established order. On the contrary, he taught respect for constituted authority, but placed the discharge of their obligations to God as the pre-eminent duty of men. There is no evidence of any act or attempt on his part to undermine or overthrow the industrial or economic systems existing under Roman rule. He was pre-eminently a Teacher. His words, "they are spirit and they are life," expressed his clear understanding of the true source of all life and power. His mission was not political in its aim. He sought to establish no temporal sovereignty. His rule and reign were spiritual in their nature. "My Kingdom is not of this world," he declared unto Pilate, "else would my servants fight." Though he taught no system of government, he bore witness to the truth which was to give a new faith in humanity, and a new impulse toward human brotherhood, and a new ideal of government, which was to change all governments.

He was a reformer, par excellence, in that he so exemplified the doctrines which he taught as to make his religion a living reality. He freed it from all trace of worldliness, or of compromise with evil, eliminated creed and ecclesiasticism, made it a religion which furnished a new expression of fraternity, and bound peoples and races together in a bond of

true brotherhood and met the demands of civilized order everywhere. His work of reform was carried on directly among the people. It was marked by a most astonishing disregard for established religious institutions, however ancient or honored, as means and methods of realizing true religion. In place of the religious formalism of the Scribes, the Pharisees and the Priesthood of the Church, he instituted a personal ministry among the people. He went in among the sick, the sinful, the poor, the dying, moved by "a sweet compulsion to save."

Jesus Christ was a religious emancipator at a time when the Jews by building the Temple had localized their religion and made it a matter of laws and symbols and temple services. He made it possible for men to approach God anywhere. He emancipated religion from its bondage to tradition and custom, and made it universal in its application and sufficiency for the needs of all mankind.

His message, a strange and new one, stirred and thrilled the thought of a worn and weary world. His ambitions, vaster than had ever dawned on the imagination of any warrior or statesman of antiquity, included in their scope the setting up on earth of a society or kingdom that should be without the insignia of earthly pomp or glory, or kingly rule,—a kingdom which should not be material and ephemeral, but spiritual and eternal.

The commission which he accepted, more important than any that ever bore a royal seal, pledged him to a task greater than any ever given to other human beings. The mission which he undertook to carry out he made more self-sacrificing, more free from thought of worldly gain or vestige of self-seeking than any work ever undertaken by mind and heart and hand of man; yet of all persons who have made history none has ever had so brief a public career. He brought a gospel of

"glad tidings of great joy, which should be to all people"; he came "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

At a time when Cæsar, with his trained and confident veterans, had carried Roman supremacy to the far isles of the sea, when carnage and crime and greed and licentiousness and the brutalities of men had spread over the face of the earth, this Nazarene reformer undertook to establish a reign of peace on earth, of good will to men. He proclaimed the kingdom of heaven as near at hand, but encountered the open hostility and opposition of the corrupt politicians of his day who, nominally Jews, were ready to ally themselves with the Roman oppressors of the people for purposes of greed and gain. Nor were they less inveterate foes than the cynical, hypocritical, self-seeking priests, who, claiming to be the constituted guardians of the Kingdom of God on earth, yet, nevertheless, resisted him in the Temple when "with a countenance radiant with fiery righteousness he drove from that Temple the men who were robbing the worshippers of their substance and the house of God of its purity and glory."[1]

He taught that God is Spirit and should be worshipped in spirit and in truth; that God needs no consecrated person as the medium of approach to Him, "needs only that the heart of the son should be real before the Father." He taught that God's temple and worship are spiritual and are not confined to any particular place or mode of expression. He settled the controversy as to whether men should worship in the mountain of Samaria or at the Temple in Jerusalem by declaring that time and place and the form of worship are not the essence of religion.

[1] "The Master Builder," *The Outlook,* July 15th, 1911, page 590.

The duty which he laid upon his followers was that of teaching and preaching, enforced by healing works in demonstration of the power of the Word. The strife among his disciples as to who should be greatest among them he rebuked by placing a little child in their midst as an example of innocence, humility and obedience.

He gathered about him a few followers, drawn from the common walks of life; taught them that union with God needs faith alone; made faith "the subjective pivot of religion," and these few followers the nucleus of a spiritual kingdom "of which there shall be no end."

As Dr. Fairbairn has eloquently said in his monumental work, entitled, "The Philosophy of the Christian Religion":

"Christ Jesus epitomized and externalized the mystery of being. In Him God becomes associated with a person who is the symbol of humanity. He stands as the ideal of mankind and through Him we may think of God, the universal Father, in the terms of ideal humanity, of humanity in the terms of ideal sonship.

"Christ Jesus as the Logos, the Son, revolutionized the conceptions of God and changed an abstract and purely metaphysical idea into a concrete and intensely ethical person. He becomes the visible manifestation of God incarnated in a single individual. The light which illumines, the life which quickens, the love that saves, becomes incarnate in Him. The Logos, the Word which became flesh, is, as it were, the tabernacle of a universal religion. In Jesus man saw the face of God as far as it had been revealed in the flesh. In Jesus God came to men and men met God, and the glory which they beheld was God's visible presence. There has thus come within the experience of man the most transcendent of all mysteries; the mind of God is translated into human speech, the life of God assumes human shape."

III

In the perfect life which Jesus lived, "itself the essence of the simplest and the most perfect philosophy," he made manifest the boundless possibilities of mankind. He stands always, and everywhere, in the life of humanity, not only as the most perfect disclosure of the universal Father ever presented to mankind, but the highest goal in man's evolution God-ward. He taught that men should be perfect, "even as your Father in heaven is perfect." He made plain to his disciples that it was their privilege and the privilege of all his followers to share in his intimate experience of the Father's love. The ideal presented in the New Testament by St. Paul—the attainment of "the measure of the stature of the fulness of Christ"—is not given to mock human aspiration, but as a standard for those who would become full-grown men after the Christ pattern.

"We start with the same divine inheritance, the same possible relationship to the Eternal Father, the same opportunity of service. The uniqueness of Jesus is not metaphysical. It is mainly the uniqueness of discovery, of self-realization and of achievement."

"And what is of greater significance," continues the writer of the foregoing passage, "because it can be historically verified, he made the life of union between man as God's son and God as man's Father so actual, so real, so visible, so attractive, that he laid the basis of a universal religion. The lowly yet masterful Nazarene is little by little bringing the whole world to self-realization. These things (let us say it with the deepest reverence) make him the unique genius in the realm of spiritual leadership." [1]

Jesus Christ made no claim to miraculous power or to that

[1] "Christ and Man's Latent Divinity," Rev. Anson Phelps Stokes, Jr., *The Outlook,* March 4, 1911.

which he did not intend his disciples should share. He taught them to realize the consciousness of their oneness with God, even as he prayed the Father, "that they may be one even as we are one." He taught them faith in God, that with God all things are possible; that if they were in union with God, the works, which he did through the Father's power, it was likewise possible for them to perform.

The difference between Jesus Christ and his disciples, between Jesus Christ and universal humanity, is not one of divine inheritance, of relationship, or of potentiality, but rather of degree of achievement. And because of this we may believe with Lyman Abbott that "whatever was highest, purest, divinest in the life of the Master is a summons to his disciples; that there is nothing in his life, as there is nothing in his teachings, in which we ought not to see a command from which to derive courage for ourselves. Every aspiration which his life kindles in us, we ought to convert into a purpose; we can develop into achievement." [1]

Christ Jesus the Supreme Personality

Judged by any of the standards of all times, the character of Christ Jesus is still flawless, still ideally perfect, still occupies the loftiest place possible to human attainment. Jesus stands out in such transcendent light and splendor of achievement as the great example for all humanity, that every so-called hero of history pales into insignificance in comparison. To-day throughout the civilized world he is regarded with supreme respect, and even with divine veneration. The wise men of the West, as well as the wise men of the East, watch with the shepherds in Palestine to do him homage. Catholic and Protestant, Orthodox and Liberal, Anglican and Quaker, agree in looking upon him as the supreme embodiment in human history of all

[1] "The Master Builder," *The Outlook,* Oct. 1911.

in man most worthy of imitation, and of all in the invisible Ruler of the universe that is most worthy of reverence.

The great, the overwhelming majority of Christians, as Lyman Abbott has well said, agree in regarding Christ Jesus as the personification in a human life of a God who transcends all our conceptions of personality. But those to whom he is not a divinity vie with their orthodox contemporaries in the honor which they pay to his name. Whatever view we may take of this great personality, the fact remains that to-day the life and the teachings of Jesus are most potent factors in determining human conduct. Jesus' life has been studied by the greatest writers of our day, and yet no other subject is so fresh and inspiring. Scientists, theologians, writers and thinkers of all classes have found in the story of his life-work the most commanding and entrancing themes that can possibly be presented for human consideration. John Stuart Mill holds him to be the supreme standard of life and character known to men. Ernest Renan bows before him as a true Son of God. Tolstoi reverences his name, Dr. Koehler, the leading Jewish theologian of the American continent, finds in Jesus, the living man, a paragon of piety, humility and self-surrender, who presents to the Jew of to-day "an inspiring ideal of matchless beauty," and expresses the belief that the long-hoped-for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axiom of human conduct.

"His character transcends all racial limitations and divisions. He is the only Oriental that the Occident has admired with an admiration that has become worship. His is the only name the West has carried into the East, which the East has received and praised and loved with sincerity and without qualifications."[1]

[1]Dr. A. M. Fairbairn in "The Philosophy of Religion," page 369.

And yet this man who set aside the prejudices of his age, nation and sect, who set aside the law with its forms, sacrifices, temple and priesthood, lived a life which gave free range to the Spirit of God in his heart. In a career which reached its tragic climax on the cross he so lived as to unite in himself the sublimest precepts and divinest practices. The life of this carpenter of Nazareth has lain bare to the search-lights of the ages, and no age has been so intent upon his personality, life and work as the present one. His doctrines have been analyzed by the clearest intellects, his sayings and discourses have inspired more comment and discussion than all the literary product of the centuries. In the profoundest theological treatises of modern times the subtlest powers of the intellect have been employed in the effort to understand and explain his unique personality. The criticisms of friend and foe have been alike exhausted upon his teachings.

Christ Jesus stands to-day as the pivotal fact in all history. He is the center of all theology, and his mission has become the light and joy of the world. His words stand as the highest spoken on earth concerning the relations between man and man and between man and God.

"Whatever the future may have in store for us," says Theodore Parker, "Jesus Christ is the supreme man in the history of the past. The religion which he and his followers taught came to the world when the nations stood in darkness, not daring to go forward. The piety and morality which Jesus taught and lived came to the world as a beacon of light to chaos, as a strain of sweet music—the fulfilment of the prophecy of holy hearts, human religion, human morality, above all things revealing the greatness of man."

Jesus Christ stands as the realized ideal of humanity, the bearer of grace and truth. As Lyman Abbott, the eminent religious writer, has forcibly observed: "No rationalistic belief

in a hypothetical Creator to account for the phenomena of creation, or mystic's faith in an inward experience of God, inspiring but undefined and uninterrupted, can ever take the place of Jesus Christ as the realized ideal of humanity, who became the inspired manifestation of the Eternal, making known to us a human, historical, personified God, the Father of our spirits and the companion of our lives." The eminent scientist, Sir Oliver Lodge, says: "If it be in human nature that we can gradually grow to some dim conception of the majesty of the Eternal, it is the life and teachings of that greatest Prophet that we shall do well to study diligently when we wish to disentangle and display some of the secrets of the spiritual Universal."

A New Springtime

Turn back the panorama of history till we reach the beginning of the Christian era, and there is disclosed to our view a little band of ignorant fishermen, one-time followers of a lowly Nazarene, gathered upon the shore of the Sea of Galilee, just a handful of Jewish peasantry, whose high hopes of a speedy deliverance of Israel from Roman rule and of the establishment of the Messianic kingdom, had been cruelly shattered.

Yet this was the daybreak of a new springtime for humanity! He of the pierced hands and the wounded side, whom the grave could not hold, appears to their astonished gaze. He makes them understand, as they never could have understood before, that his resurrection is not merely a physical miracle, but a spiritual experience, and that His presence henceforth is to be universal and spiritual. He renews his commission to his disciples to preach the gospel to every creature, to proclaim the nearness of the kingdom of heaven, to heal the sick, to cleanse the lepers, to cast out devils and to raise the dead, even

as he had done, and then finally declares: "Lo, I am with you alway, even unto the end of the world."

That little band of no longer unbelieving followers becomes the nucleus of the greatest religious movement in the history of the world. Its rise begins the Christian era and a new calendar of time. The religion which Christ Jesus established and which we know as the Christian religion, or the Christianity of the New Testament, begins with but a few simple forms of outward organization. It is not instituted as a religion of ceremonials, but as the expression of an inner life lived by faith in its founder's teachings. It is a religion which brings new hope and energy and healing to humanity, a religion built not upon creed, or dogma, or ritual, not upon ceremonial or sacrifice, not upon faith in Jesus of Nazareth, but upon the knowledge that Jesus manifested the divinity of the Christ, the Son of the living God.

From feeble beginnings in primitive simplicity and spiritual power, the church has grown into a powerful religious institution which holds sway over vast areas of country and comprises within its folds a membership and following of hundreds of millions of people, nearly one-third of the total population of the world. It has seen kingdoms rise and fall, it has seen monarchies and empires give way to republics, and every dynasty fall but its own. It has encountered and successfully withstood materialistic science, whose docrines of evolution, conservation of energy and atomic theory, and whose scientific discoveries, cosmic and biological, have astonished men and threatened to overthrow the very foundations of all religious belief.

In the lapse of centuries it has grown to be a series of great sacerdotal, ecclesiastical organizations or corporations, with imposing rituals and a great body of creeds, dogmas and traditions. It is now composed of three great divisions or

rival groups, with divers sects or subdivisions within each group, and separated by well-nigh irreconcilable differences of doctrine, ritual and polity. Whether these differences will become of such serious character as to result in the final overthrow of what we now know as organized Christianity, and in the embodiment of the ideal Christianity of Christ Jesus in some other organization more correspondent with its early simplicity, unity and successful ministry, are questions which will be considered at length in subsequent chapters.

IV

THEOLOGICAL FORMULAS

FOR ages, creed builders, theologians and ecumenical councils have been busy formulating theological and materialistic dogmas concerning Deity, and trying to answer the all-absorbing and all-important question, "What is the nature and what are the attributes of God?" Many of the theologians, whose utterances have come down to us in the scholastic theology of orthodox Christianity, carry an air of suggestive omniscience. They assume to know the Deity and all about His plans, purposes and mysterious dispensations. They appear to feel it their bounden duty to apologize for God, whose ways they try to indicate to men. They reason, "in endless mazes lost, of Providence, fore-knowledge, will and fate."

"We open a book of theology written over forty years ago," says Dr. Snowden, "and we find the Trinity dissected down to minute details, and all figured out as though it were a problem in algebra; as though all the mystery of divinity could be expressed in words with great positiveness of assurance and with arithmetical precision of specification."

Out of the meanings and uses of isolated verses in Scripture the old theology has drawn the most tremendous inferences. The God of the Bible becomes a god of dogma and of creed, a man-projected being with all the characteristics of a cruel and vindictive despot. He is pictured as a being liable to wrath, as a god who is moved by anger, jealousy and cruelty toward His defenseless children, as one who sent

pestilence, until propitiated by the smell of burnt offerings, and whose anger could be appeased only by the sacrifice of an innocent victim.

The traditional notion is that God is a magnified being who sits upon a great white throne, a being who is outside and apart from the universe, and yet, when He chooses, reaches down, and in some miraculous way arbitrarily or capriciously makes changes in the machinery of the world, or manifests His power in startling and spectacular ways to the children of men.

The theologians' God is a god who moves in a mysterious way, who houses some in poverty, and clothes others in want, who rocks the earth in anger, lashes the waves in fury, and enters the home in the stillness of night to rob it of beloved ones, a being to whom prayers may be addressed, begging that sufferings may pass, or that capacity may be granted to bear with proper patience the trials and sufferings ordained by His overruling providence. Theologians say He made some parts of His creation bad, very bad indeed, especially the larger portion of the human race, so much so that He must some day do His work over again, because it was not done right in the first place. And yet the Bible depicts God as a being of love and almighty power, who made all things by the might of His word, and who saw all that He had made, and pronounced it "very good."

Scholastic theology teaches belief in an omnipotent God who is infinite in all His attributes of wisdom, love and truth, the Creator of all things, but forthwith acknowledges the existence of an evil principle, or power, opposed to God, an evil being who is constantly thwarting God's purposes and plans, and a universe wherein all are subject to a supposed law of disintegration, disease and death.

Although it presents a conception of God as omnipresent Spirit, infinitely wise, powerful and good, and who, as St. James

teaches, "tempteth no man," it yet makes God the author and the supporter of a system of which evil is a legitimate outcome. An evil being, in the form of a serpent, is declared to be the cause of an act of disobedience on the part of our first parents, committed 6,000 years ago, in the Garden of Eden, and it is declared that from this one act all the sin and misery of human life have followed.

St. John declared that the Son of God was manifested to destroy the works of the devil. The great apostle to the Gentiles taught that Christ came to destroy the power of death. The Bible everywhere represents evil as an offense to God, who cannot look upon it with the least degree of allowance. Nevertheless, rather than surrender a pet dogma, theologians stick to "His Satanic Majesty" as an integral part of God's universe, with the implication of a reign of evil and consequent human misery.

God is described as the God of the living, yet it is taught that He instituted death as a necessary preliminary to life and as the gateway to heaven. Despite St. Paul's contention that death is an enemy that must be overcome and that Christ Jesus "brought life and immortality to light," the clergy still maintain its "utility," its manifestation of natural law, its timely friendliness, and hence its legitimate place as an agency of God in the ordering of life. Death is represented as the portal to immortality, and heaven as lying beyond this vale of tears.

Scholastic theology upholds the doctrine of hell and eternal punishment for all of the human race except the elect few, predestined to glory from the foundation of the world. According to the conceptions of the older theologies, the principal effort of the human race was to be directed to the task of appeasing an angry God, and thus, by sacrifices and ceremonies, to prepare for a reception in heaven at the right hand of the throne. In many pulpits, even at the present day,

the fear of the wrath of God is still urged as an incentive for flying in terror for refuge from the pit, despite the fact that fear of punishment only makes sham Christians.

Disease and evil, suffering and death, are deemed an inalienable adjunct of man's existence. They are assumed to be within the compass of God's providence, and as subserving some useful purpose. Evil being considered a factor of life, its presence is accepted as essential to a well-developed sense of the existence of God, and the theologian, accordingly, offers elaborate arguments intended to set forth its educational value and necessity.

The conditions which involve sin and suffering are regarded as beneficent and of divine appointment. "It is implied in the Bible," says one of our present-day clerics, "that sickness, pain and death will last as long as the human race consists of spirits dwelling in mortal bodies, that sickness and pain may be mitigated by natural science and the consolations of philosophy, and that religion will enable sufferers to bear the inevitable."

"The dispensations of Providence," dark and inscrutable, are to be endured with resignation or with silent despondency, with open rebellion or stoical indifference, depending upon the nature of the individual sufferer. Religious teachers have sought to persuade our tortured hearts to say in the midst of the fearful ruin, "God's will be done," and therefore, "I turn to God to comfort me."

The horrors of sickness, suffering and death which attend this mortal life, and which are inflicted upon the apparently good no less than on the bad, upon the apparently innocent no less than on the guilty, are made to appear as a wise provision. Any interference with the administration of the divine law of retributive justice, we are told, insults the divine providence, by denying the purpose of this mortal life.

Dreading a revengeful Deity, haunted by the fear of Him

who stands for all-power, without hope of escape from His All-seeing Eye, and seeking refuge in all manner of attempts to placate God's awful anger—such is the pitiable condition induced by an acceptance of the theological doctrines and dogmas of the "orthodox" expounders of the Bible. Poor suffering humanity is taught that men exist as victims, like pebbles "on a capricious shore of destiny," that they are doomed to be sick and die at any moment, and that they have no adequate power to resist, that the human race cannot be saved on earth, or while alive, that the only way to get rid of the heavy hearts, heavy burdens, the sorrows and miseries of life —the only way out, "is to die out."

As Jesus instituted it, Christianity, of all religions on earth, is most calculated to dispel fear and impart a joyous outlook upon life, yet have not theologians made it a pessimistic philosophy? Have they not made it the apotheosis of fear? Have they not attempted to terrorize humanity with dark pictures and awful penalties? Still the orthodox theologian continues to sound the old note of self-depreciation, lowly humility, spiritual pauperism and mental beggary, while millions have been doomed to despair or consigned to perdition. Through their teachings, has not fear of the future terrorized the race? Through nineteen centuries, since the dawn of the Christian era, have not their doctrines drowned the song which the angels sang, "Glory to God in the highest, and on earth, peace, good will to men"? Have they not suppressed the faith that Jesus taught his followers, the knowledge of an infinite, loving All-Father, and the unquestioning trust in God's providential care?

The occasional recurrence of the terms, "Devil," "Satan," "Hell," "eternal punishment," "damnation," etc., in the Bible may be cited to apparently sustain the hideous doctrines of perdition and the damnation of souls as taught by orthodoxy,

but the accepted sense of such terms is not sustained by correct translation of the Bible. The Bible writers never knew or dreamed of such a place of torment as is now commonly supposed to be meant by the word "hell," nor of a tormentor such as "the devil" is supposed to be a fit name for. The Bible does not teach that punishment for sin is relentless, arbitrary and everlasting, but that it is intrinsic and remedial, without reference to any fixed period of duration, and the New Testament teaches the final and complete restoration of all things in Christ.

In the King James translation of the Old Testament the word "Devil" does not occur. The English word Hell is from the Saxon verb *Helan,* to cover or conceal, and intrinsically contains no idea of a place of torment. As has been observed, "It never did smell of fire and brimstone in its Saxon home."

In the New Testament there is no hell, in the sense of a future place of everlasting punishment. The word *eternity,* commonly translated in our New Testaments as eternal, everlasting, means *outside of time,* without any reference to duration. *We get an altogether wrong notion when we regard eternity as an enormous and inconceivable accumulation of time.* Eternity is the realm of Spirit, and eternal punishment means that which is not arbitrary or external, but intrinsic or esoteric, and self-retributive,—the punishment of being excluded from the realm of Spirit, God, good, harmony, until evil is overcome and sloughed off. Eternity is the word commonly used in our New Testament to render the Greek noun *aion,* and the adjective *aionios;* but our translators have used the words "eternal," "everlasting," etc., seemingly at random, although they are not at all kindred in their esoteric meaning. Says J. Freeman Clarke: "You might as well attempt to produce thought or love by adding up millions of miles of dis-

tance, as by adding millions of years of time, to get an idea of eternity. Eternal life, in the language of Scripture, has nothing to do with the future or the past." When Jesus declared, "He that believeth in me hath eternal life," and "This is life eternal, that they might know Thee, the only true God," one may readily perceive that these statements have no allusion to duration. "Eternal punishment is that preservative, remedial retroaction of conduct and thought which attends man through his spiritual (mental) nature, and the idea of duration is not connected with it. Just as soon as you make it mean duration, it becomes temporal and hence must have an end. Eternal punishment being in the soul, consciousness is necessarily self-corrective, and therefore inevitably leads to repentance and for this reason cannot be everlasting." [1]

The word translated *soul* in Matt. 10:28, is *pseuchê* and has no reference to the Spirit. It corresponds with the Hebrew *nephesh,* mere existence or animation, so that this Scripture makes no reference to the spirit of man at all, but only to man's physical life. "In all the 700 times when *nephesh* occurs in the Old Testament and the 105 times when *pseuchê* occurs in the New Testament," says Wilson, "not once is the word *immortal,* or the word *immortality,* or deathless, or never-dying, found in connection as qualifying the terms."

The words "damnation" and "damned" do not occur in the Old Testament at all. The Greek word *aionios,* translated *eternal,* never did mean everlasting and never had any reference whatever to duration, and the original New Testament is also free from this pagan doctrine of everlasting damnation of the souls of men.

Archdeacon Farrar, in a sermon delivered on the subject

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[1] A. P. Barton, in "The Bible and Future Punishment," page 33.

of Bible translation, made this emphatic declaration: "I say unhesitatingly, I say, claiming the fullest right to speak with the fullest authority of knowledge; I say, with the calmest and most unflinching sense of responsibility—I am standing here in the sight of God and my Saviour, and it may be of the angels, and the spirits of the dead—that not one of these words, 'damnation,' 'hell' and 'everlasting,' ought to stand any longer in our English Bible, for in our present acceptation of them they are simply mistranslations."

But the bonds of dogma and tradition, of blind authority and blind faith, are being rent in twain in this day and age.

> "The times are changed; old systems fall,
> And new life o'er their ruins dawns."

The esoteric teachings of the Bible, in the light of a better understanding, glow with the faith of ultimate triumph and restoration. The book is clear of the conception of such a thing as the theological devil or of an orthodox hell. It sings with the music of Love's Evangel: "On earth, peace, good will to men."

V

THE CHRISTIANITY OF THE NEW TESTAMENT

OUT of the multitude of religions which have had their rise in the world, three owe their existence to a person, viz.: Buddhism, Mohammedanism and Christianity. Each has sought to extend its conquests beyond the limits of its own nationality; or in other words, to become missionary.

Buddhism presents no idea of a personal God,—no more than does Christianity, when Christ's teachings about God are correctly understood. It is said that unless the founder of Buddhism had been a man the world would never have known his system or his influence; unless he had been far more than an ordinary man, the world would never have had his religion. In other words, his church lives by faith in him and what he stands for.

"There is no figure so familiar in the East as his. He sits everywhere in monastery, pagoda and sacred place, cross-legged, meditative, impassive, resigned, the ideal of quenched desire, without line of care or thought to disturb the ineffable calm or mar the sweetness of his unsmiling yet gracious face; a silent deity, who bids the innumerable millions that worship him become as blessed by being as placid as he. Buddhism has been described as the apotheosis of an ethical personality, which could not be justified by the reason, but was nevertheless a vivid reality to faith."[1]

Buddha's philosophy of *mortal* life was highly pessimistic, as much so as was the philosophy of Jesus, Paul and John.

[1] "The Philosophy of the Christian Religion," pp. 270-276.

"Can there be any benevolence," he asks, "in continuing an existence which must be either in idea or experience miserable? The existence which possesses such eternal possibilities of sorrow, nay, such dreadful temporal certainties, cannot be good; its very essence is evil; instability marks it; birth introduces to a world of suffering; death is departure to a world of greater suffering, if not in actual experience, at least in possible event. And where the possibilities of evil are in number and in duration so nearly infinite, can existence be other than an agony to him who contemplates it with a serious and sober eye?"

To this he answers: "We must retire from the world and cultivate the suppression of the very desire to live, the surrender of the capability to act, the quenching of the thirst that by goading us into action binds by merit or demerit to the wheel of life. When we have ceased to desire we shall cease to will, cease to act, to acquire, or to lose merit. The law that maintains being and enforces change will then cease to operate, and release from the ever-revolving wheel; we shall attain Nirvana and return no more." By attaining Nirvana, he means attaining the changeless realm of Spirit, never again to have part in the experiences of desire and fear which appertain to life in the flesh. His teaching is exactly similar to that of St. John where he writes: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2: 15-17). The true teaching of Buddha is even less correctly understood in Europe and America than is the true teaching of Christianity understood in India. Moreover, the majority of the

professed followers of Buddha are as far from understanding the spiritual meaning of his message as are the majority of the professed followers of Christ from understanding the true meaning of Christianity. The real import of both these great revelations has been sadly perverted through carnality and lack of apprehension on the part of those who have tried to interpret and follow them.

Buddha's society was twofold: an inner circle, a church or order, and an outer circle, the adherents. Those who composed the inner circle were men and women who renounced everything possible of a worldly nature and became mendicants, monks and nuns, persons who had the vocation of a holy life, seeking to overcome the solicitations of the flesh. In a system which seeks to end the mortal existence which is misery, celibacy and chastity were fundamental precepts. "The adherents were the devout, those who believed in the Buddha, but were not strong enough to make the great renunciation and break the fetters that bound them to the sensuous world. The cardinal idea of the system," as Dr. Fairbairn remarks, "is an individualism which is best when realized in the social medium that promises to make an end of the individual. This individualism governs it throughout. Its one authority is an individual beside whom no second stands. Every individual is a self-sufficing unit, charged with the care and the control of his own destiny, who has the right of his own free will to make the last surrender, but on whom no other has any right to lay a violent hand.

"The happiest being is he in whom the love of the only life he has power over—his own—has died; the next in happiness is he who so loves all being that he will inflict suffering on none. The first has become a saint and attained Nirvana; the second has entered upon the path and will in due season reach the goal."

In the last chapters of the Apocalypse, St. John attempted to give the human consciousness an idea of the beauties and joys of heaven, but felt obliged to employ material imagery in doing so, since the human consciousness, at its ordinary level, does not understand spiritual terms, and human language is sadly lacking in such terms at best. The result of St. John's effort has been that, thus far in human development, he has misled thought about heaven more than he has clarified it. The majority of Christians have taken his materialistic imagery literally and have been looking forward to a localized city with streets of gold and gates of pearl.

Because of the impossibility of making the average human being really understand anything about the life wholly spiritual, Buddha said so little about Nirvana in the way of describing it, that many have supposed that he meant by it extinction of life. He does mean the overcoming and extinction of the mortal self, by attaining the infinite, spiritual, immortal self.

Rightly understood, Gautama was the human name for an incarnation of Buddha, which latter is another name for the spiritual son of God.

Mohammed divides with Buddha and the Brahman the religious sovereignty of the Oriental mind. Islamism, whether regarded as a religion or as a state, or both, is the creation of positive law, the work of a personal will we know as Mohammed. But this sovereignty is not presented to the eye in the form of any image. Its imperious symbol is a book, the Koran, which Mohammed's followers accept as a revelation of the mind of God and as the promulgation of the law which men are bound under the most awful and inexorable penalties to obey. "The worship which the Koran enjoins is one of stern yet majestic simplicity; it concerns God only, and there is but one God, who has made Mohammed his final and sovereign

prophet and declared through him that all idols are idleness and vanity."

The Koran is indeed a marvellous book, which speaks with tremendous force to men who can and do believe it. "Its God is a consuming fire in a sense quite unknown to the Old Testament. There the future has but a feeble or shadowy existence; the scene where Jehovah reigns is more this world than the next. But in the Koran God is eternal, man is immortal, and death is no escape from His hands. In no religion is the other world so real as in Islam. Heaven is described in terms most alluring to the Oriental imagination, hell in words that scorch and blacken. And God holds man and his destiny in His inexorable hands, awards heaven to the believer, hell to the infidel, no one being able to escape His terrible decree.

"Above all, authenticating all, stood the prophet. The God to be believed was the God he revealed; to deny Mohammed was to disbelieve God. His authority was ultimate, for through him God had freely and finally spoken and only through him could God be really known. The primary belief, then, in Islam is not the unity of God, but the apostolate of Mohammed.

"Islam is the one absolute book-religion of the world, and may be most properly defined as the Apotheosis of the Word. The Koran is the mind of Mohammed immortalized for his people, speaking to them, being questioned by them, making their laws, governing their lives. His God is theirs, conceived in his terms, worshipped in his manner, obeyed in his spirit. And this means that the consciousness of an Arab of the sixth century A.D. has determined Islam's sense of the Deity and governs its faith. The connection between the man and the religion can thus be dissolved only by the death of both." [1]

[1] Philosophy of the Christian Religion, page 285.

THE CHRISTIANITY OF THE NEW TESTAMENT

PART II

Of the three founded religions, the Christian religion has the most universal religious idea, or, in other words, is the most capable of being accepted by any and all kinds of people. Nevertheless, the Jewish tendency was to think of God as restricted to a particular region and a definite temple, and of His ministry as restricted to a specific priesthood, His worship to a special form and His service to a peculiar people. The emancipation of the Jewish religion and its embodiment in the Christian religion, was the greatest piece of constructive religious work the world has ever known. The change was set in motion by a Jewish peasant, Jesus of Nazareth, whose career began a new calendar of time, whose life and teaching constitute the pure type of Christianity of the New Testament, and must ever remain the ideal life and doctrine of all time, the purest expression or exemplification of oneness with the Father and of brotherhood among men.

St. Paul accentuates the idea of the Christian community, set forth by St. Peter, as a people for God's own possession. In his Epistle to Titus he says: "Our Saviour, Jesus Christ, gave himself for us that he might redeem us from all iniquity,

and purify unto himself a peculiar people, zealous of good works." St. Paul represents Christians collectively as the temple of God. "Know ye that we are the temple of God, and that the Spirit of God dwelleth in you?" His conception of the Christian community is that of a society or brotherhood imbued with the Holy Spirit, which moves each one and organizes and gives growth and harmony to the whole. He conceives of the church as holy and without blemish; as a body of believers, speaking the truth in Christ, "in whom all the building fitly framed together groweth into an holy temple in the Lord . . . for an habitation of God through the Spirit." And this growth is represented as being carried on until it finds its fruition in unity of faith, knowledge of the Son of God, and growth in spiritual manhood, until we attain "unto the measure of the stature of the fullness of Christ." St. Peter describes Jesus' followers as "lively stones," built up into a "spiritual house," as a "holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Jesus united Jew and Gentile into one household or family of God. John conceives of the relationship as all summed up in love. Irenæus, one of the early fathers of the Christian church, refers to the pre-eminent gift of love, which is more precious than knowledge, more glorious than prophecy, and which excels all other gifts and makes this love characteristic of the church. Clement, writing as the head of the Roman Church to the Church at Corinth, uses no other authority than that of love, which is the ethical principle of the organic unity of the church.

"Let him that hath love in Christ fulfil the commandment of Christ. Who can declare the bond of the love of God? Who is sufficient to tell the majesty of its beauty? The height whereunto love exalteth is unspeakable. Love joineth us unto God. Love hath no divisions. Love maketh no seditions.

Love doeth all things in concord. In love all the elect of God are made perfect; without love nothing is well-pleasing to God; in love the Master took us unto Himself."

In nothing are the wisdom and the constructive genius of Jesus Christ more conspicuously displayed than in laying the foundations for an ideal religious society. He found a bitter controversy existing between Jew and Samaritan as to the sacred place of worship; he met it by the declaration, made to the Samaritan woman at Jacob's Well: "God is Spirit and they that worship Him must worship Him in spirit and in truth," and so forever freed mankind from dependence upon sacred persons, places and rites and from bondage to religious dogmas, creeds, or observances prescribed by ecclesiastical councils.

The Jewish Church was a product of positive laws,—laws which touched in an intimate way the outward life of its followers, laws which were minute in their regulative, ceremonial, and grievously coercive demands upon both the conscience and the outward conduct of the individual. It was a great civil, sacerdotal and religious body corporate, controlled by an elaborate and complicated administrative order.

Jesus Christ instituted no religious ceremonial, provided no formal creed or code as a confession of faith and guide to outward conduct. With marvelous disregard for the laws, the ordinances and the customs which were so large a part of the religious life of the Jews, he chose to make his religion an evolution of belief, not a product of authoritative legislation. He broke down the religious partitions built up to divide race from race, people from people and sect from sect; he brought the individual and his Maker face to face.

He established no order of religious service, instituted no priesthood, gave to no man or body of men the name or the functions of a priest. It was a strange and extraordinary

thing which Jesus did,—to establish in an age of priesthood a religion which should stand among the ancient faiths as a priestless religion. The ties which were to bind his followers together in Christian fellowship and Christian service were simply those of discipleship. The test of membership was simple: "Ye are my disciples, if ye do whatsoever I command you"; "If ye love me, keep my commandments." This is the language of the Kingdom; this is the sign manual of Christ.

The Christianity which Jesus gave to the world lives and grows by faith in him and in that for which he stands. It is a brotherhood and fellowship of the Spirit; it is a society in which the church is not the essence of the religion; it is a church in which the essentials are the Spirit and Truth of Christ and the imitation of Jesus' life; it is an orthodoxy of the heart which manifests itself in a life that in some degree is a reflection of the Master's patience, sympathy and willingness to serve. In other words, it is to be "as gracious and beneficent, as blameless and gentle, as faithful and brotherly towards men and as reverent and lowly, as pure and obedient, as sinless and holy toward God as he was." [1]

Jesus Christ laid no emphasis upon doctrinal confessions or ecclesiastical prescriptions. He taught neither theology nor ecclesiasticism. As Lyman Abbott observes, "He was not an exponent of doctrine, but a bringer of life." He made the religious test, the test of true orthodoxy for all time, to consist, not in the creed a man subscribes to, but in the measure of love he has. It is not so much a question of doing or not doing. The followers of the Master must be his in heart and soul or they are no disciples at all.

The religion which Jesus exemplified in his life did not consist in the observance of positive and elaborate rules, regulations and observances of times and seasons; nor was it

[1] The Philosophy of the Christian Religion, Page 47.

an affair of priest or magistrate. The foundations which he laid were those of a society, or Kingdom of Heaven, so universal in its nature and extent as to bring into glorious community the good of every land and race.

The idea which Jesus had of the value of established religious institutions, however ancient, as means and methods of realizing true religion, is shown by the fact that he provided for no formal organization of his followers. He left the question of the forms or means of worship that are necessary for the fraternal life of Christian believers to be the outgrowth of an inward spirit. The whole institutional order of the Jewish Church, its policies, its doctrines and dogmas, its Levitical ritualism and discipline, its creeds and catechisms and sensuous observances, its Priesthood and questions of priestly succession—these counted for little in Jesus' thought of that Kingdom of Heaven which he proclaimed as near at hand. His idea of the good man was not exemplified in the dignitaries of the Jewish Church nor in those who were the most scrupulous in their outward conduct; His beatitudes were reserved for the "poor in spirit," for the "meek," the "merciful," the "pure in heart," those "hungering after righteousness."

In the eyes of the priests the temple stood as the embodiment of the Jewish or national idea of worship. It was the central sanctuary where the Jews, as the chosen people, could collectively meet the Holy God: it was regulated by the law of Moses and the Levitical legislation and ritual, and its priesthood was a ruling as well as a sacred caste. Jesus substituted for this religious institution the idea of a universal God and a "temple not made with hands."

For a worship which belonged to a special race and was regulated by, and exemplified in, the stately temple worship at Jerusalem, and in the peculiar religious customs of the

Hebrew race, Jesus substituted a worship which knew no place and no sacred caste.

With a sublime indifference to all the traditions of his race and age, in the calm and undisturbed consciousness that he was uttering absolute and eternal truth, he declared, in words which have lost none of their glorious signification in the lapse of centuries: "I am the way, the truth, and the life; no man cometh to the Father but by me"; following it with the declaration in his intercessory prayer at the close of his earthly career: "This is eternal life, that they might know thee the only true God and Jesus Christ whom thou hast sent."

A singularly clear yet simple and beautiful unfolding, in short compass, of the Christianity of the New Testament and of the real secret of Jesus Christ's spirit is to be found in a volume written by Dr. A. M. Fairbairn, the eminent English theologian. The passage ought not to be mutilated in any attempted summary. I am constrained, therefore, to give it entire. It contains the very essence of the Christian religion. It is the Christianity of the New Testament as embodied in the life of Jesus Christ.

"Of his ideal the prophets had dreamed, but he made it an articulate reality. God was to him what He had never yet been to man—a living Father, loving, loved, in whom he was embosomed, through whom and to whom he lived. He knew no moment without His presence, suffered no grief the Father did not share, tasted no joy He did not send, spoke no word that was not of Him, did no act that was not obedience to His will.

Where the relation was so immediately filial and beautiful, the mediation of a priest would have been an impertinence, the use of his sacrifices and forms an estrangement—the coming of a cold, dark cloud between the radiant soul of the Son and the gracious face of the Father.

Where true love lives it must use its own speech, speak in

its own name, and feel that it must touch and, as it were, hold with its own hands the higher love that loved it into being. And because he stood so related to the Father, he and the Father had one love, one word, one will, one end. To see him was to see the Father; his working was the Father's. Through him God lived among men; the glory men beheld in him was the glory of the Only Begotten, the incarnated grace and truth.

And so this love of God was love of man; in the Son of Man the Father of men served His children, and humanity came to know its God and the things in which He delighted. The best service of God was a ministry that redeemed from sin, a sacrifice that saved from death.

The wonderful thing in religion was not what man gave to God, but what God gave to man—the good, the truth, the love—the way in which he bore his sins and carried his sorrows, made human guilt an occasion for divine pity, and the cure of hate the work of love. What God is among His worlds Jesus was among men. He is the mind and heart of God personalized for humanity; His universal ideal realized.

And after what manner did this realized ideal live? As embodied compassion, beneficence, truth, love, working for the complete redemption of men. Every kind of evil was to him a misery from which he could not but seek to save. Disease he loved to cure, poverty he pitied, doing his utmost to create the temper before which it should cease; the common afflictions of man touched him with sympathy, subdued him to tears. But what moved him most was moral evil—the sight of man in the hands of sin; and in order to save him from it, he took an altogether new way.

He dismissed the venerable methods and impotent formalisms of the priest and the scribe, and went in among the guilty that he might in the very heart of their guilt awaken the love of good and of God. He did not feel that he condescended, only that his love was a sweet compulsion to save; they did not feel his condescension, only the goodness that was too pure for their sin to sully, that so thought of their good as to win their souls for God.

And the result was altogether wonderful. The law of the scribe and the religion of the priest had only divided men—

had made good and evil accidents of custom, not qualities and states of the living person, had cured no sinner, had only created fictitious sins, the more damning that they were so false.

But the new spirit and way of Christ found the common manhood of men, united them, made sin moral, change from it possible, even a duty; made religion seem like the concentrated and organized moral energy of God working redemptively through men on behalf of man.

There never was a grander or more fruitful revolution of thought, more needed on earth, more manifestly of heaven. He who accomplished it was indeed a redeemer. Through him religion ceased to be an affair of the priest or the magistrate, transacted in the temple and conducted by a ceremonial which was prescribed by law, and became the supreme concern of man, covering his whole life, working in every way for his amelioration, satisfied with nothing less than the perfect virtue and happiness alike of the individual and the race—in simple truth, God's own method for realizing in man His ideal of humanity.

As Jesus lived he taught; his teaching but articulated the ideal he embodied in his character and life. One thing in that teaching is most remarkable—the complete absence of sacerdotal ideas, the non-recognition of those customs and elements men had been wont to think essential to religion.

He spoke of himself as a teacher, never as a priest, assumed no priestly office, performed no priestly function, breathed an atmosphere that had no sacerdotal odor, that was full only of the largest and most fragrant humanity.

He instituted no sacerdotal office or rite, appointed no man to any sacerdotal duty, sent his disciples forth to be teachers or preachers, made no man of them a priest, created no order of priesthood to which any man could belong.

Worship to him was a matter of the Spirit; it needed no consecrated place or person—needed only the heart of the son to be real before the Father. The best worship was obedience; the man perfect as God is perfect was the man who pleased God.

His beatitudes were all reserved for ethical qualities of mind, were never promised on any ceremonial or sacerdotal

condition. His good man was 'poor in spirit,' 'meek,' 'merciful,' 'pure in heart,' 'hungering after righteousness,' 'a peacemaker.'

In describing his ideal of goodness he found its antitheses in the ideals of the temple and tradition. His example of universal benevolence was 'the good Samaritan'; its contradiction the priest and the Levite. True prayer was illustrated by the penitent publican, false by the formal Pharisees.

The parables that vindicated his treatment of sinners enforced the high doctrines that nothing was so agreeable to God as their salvation, that the mission of the God-like was to seek and save them.

The duty that summarized all others was love to God; the man that loved most obeyed best—for he could not but obey. To love God was to love man, to love the divine Spirit was to do a divine part, to be pitiful, to forgive as God forgives, to bear ill and do good, to act unto others in a God-like way that they might be won to God-like conduct.

And he did not conceive good men as isolated. They formed a society, a kingdom. The citizens of his kingdom were the men who heard his voice and followed his way. God reigned in and over them, and they existed for His ends, to create good and overcome evil.

The kingdom they constituted was 'of heaven,' opposed in source and nature to those founded in the despotisms and iniquities of earth; and also 'of God,' proceeded from the Creator and Sovereign of man, that His own high order might be realized.

Such being its nature, it could be incorporated in no polity, organized under no local forms, into no national or temporal system; it was a 'kingdom of the truth,' and all who were of the truth belonged to it. It was a sublime idea; the good and holy of every land and race were gathered into a glorious fellowship, dwelt together, however far apart or mutually unknown, as citizens of the same Eternal City, with all their scattered energies so unified by the will of God as to be coordinated and co-operant factors of human progress and happiness.

Men have not yet risen to the clear and full comprehension of this ideal; and the tardiest in reaching it are these organized

polities or institutions which boast themselves sole possessors of Christ."[1]

I am completing this chapter during the close of the year 1911, when the Christmas spirit is finding expression in multiplied and beautiful ways, when Christmas greetings and messages of love and good cheer and numberless kind wishes for the new year are winging their way to the very ends of the earth. At such a time as this, typical of that coming day when the message borne by the angels at the advent of the Babe of Bethlehem, "Peace on earth, good will to men," will be realized, not only in part, as now, at Christmas time, but everywhere, during every month of all the year, is it not fitting that I should ask you to look at this wonderful word-picture of Jesus Christ, even though it be drawn by another hand than mine?

I ask no higher privilege, no more exalted mission for this book, than to bring you face to face with this inimitable presentation of the innermost spirit of the Master. Here is revealed, as it were, the real secret of the life which Jesus lived among men, a life and character so complete and catholic in its humanity as to compel the homage of all men. It is a wonderful disclosure of the very heart of that great prophet and teacher, who is the mighty overmastering figure among all the world's greatest teachers and prophets; the one personality among all others whose words and works have divided history into two parts—that which went before and that which came after; Jesus Christ, who brought within the experience of men the most transcendent of all mysteries,—how the mind of God could be translated into speech, how the life of God could assume a human form; Jesus Christ, towards whom everything in history has been directed, upon whom every-

[1]Catholicism: Roman and Anglican, pp. 27-31.

thing in history is so centered as to make all that comes after him increasingly his.

In that famous scene in Pilate's judgment hall, where Jesus told the Roman Governor, "Everyone that is of the truth heareth my voice," Pilate asked the one momentous question of all the centuries: "What is truth?" It is a question the ages have always been asking. It is the all-absorbing inquiry of to-day.

The materialistic Roman procurator cared little about the spiritual kingdom which Jesus came to establish; he cared still less about Jesus' claim to sonship with the infinite God of truth, or the truth which Jesus taught, which was completely beyond his apprehension. Pilate did not take the trouble to wait for an answer to his half-wearied, half-contemptuous and wholly-cynical demand, yet he needed no other answer than was furnished by the Christ-man himself, who in that fateful hour stood before this Roman governor and declared that his mission was to bear witness to the truth; nay, more, who said: "I am the truth."

He stands now, as then, the chosen messenger of God to men, speaking to the human sin-weary heart words of eternal life; he personalized the truth, that absolute truth which is the revelation of God and from God. He knew more about God than any other man of whom history has given us any record, and he did more personally to demonstrate what God is and what He does than any other person who ever lived among men.

That which was written by Esdras, "near the willow-fringed rivers of Babylon," more than twenty-three centuries ago, still holds good: "As for truth, it endureth and is always strong; it liveth and conquereth forevermore." Jesus Christ,

who spake as never man spake, taught his followers that the knowledge of the truth which he had given to them will make men free. His words are as true to-day as when they were spoken nineteen centuries ago.

"Truth is sure and can afford to wait our slow perception.
Her essence is eternal and she knows the world must
swing around to her soon or late."

Human history illustrates the truth of St. Paul's words concerning the mutability of all human plans. The fashion of this world passes, but its transitoriness only emphasizes the immutability, the eternal permanence of the Gospel which Jesus proclaimed. The Gospel is the one abiding force, "yesterday, to-day and forever," in every change in the economy of human life. The power and the success of Christianity has not been found, and is not to be found, in mere numbers, or in wealth or social standing, or in the worldly advantages which Christians may possess, but in the understanding of God and of the Gospel which Jesus proclaimed.

VI

JESUS CHRIST AND THE TRADITIONALISTS

IN the time of Jesus there were two classes of religionists, the priests and the scribes, each having a traditional idea of the religious life. In the eyes of the priest the great factor of religion was the temple with its worship and priesthood. "In the temple God was to be found; the way into His presence was through His priests. The method of winning His favor or obtaining pardon was by their sacrifices. The holy man was the man who came often to the Temple and made generous use of its priesthood, places, articles and modes of worship. Worship conducted by authorized persons within the sacred place and in the established way became the very essence of religion, and the priests themselves are our witnesses as to how completely their ceremonial had swallowed up God's moral law."[1]

The scribe held an idea which, while different in some respects, was akin to that of the priest. His religion was made up of rules, constituted by regulations as to the doing and ordering of the sensuous things of life. He laid great stress upon fasts and alms and was scrupulously exact in the observance of days, months, and seasons, times and modes of prayer. He found great merit in phylacteries and in the reading of the Scriptures; he was devoutly loyal to the written law formed by ancient custom; the decisions of the great synagogue or council of the church and the wisdom of the

[1] "Catholicism: Roman and Anglican," page 23.

fathers were the controlling factors in the religious life which he lived. So the holy man forgot no sacred day or solemn time, neglected no fast, gave alms of all he had, prayed by book, worshipped according to rule, and otherwise toiled and comported himself as became a man who lived by a written and traditional code. He was an excellent man; honest, scrupulous, faithful in the minutest things, only he was forgetful of the deeper fact that the kingdom and truth of God is infinitely wider than any man-made law.

Jesus had an ideal of religion which was in sharp antithesis to that of both priest and scribe,—so much so, indeed, that he was unintelligible to both and was regarded and treated by both as an absolute enemy. "In the eyes of the scribe he was a religious alien standing outside the community and catholicity of Jewish religion and doctrine; in the eyes of the priest he broke the unity of the order and worship established of old by God, consecrated by law and custom, possessed of divine authority, the very symbol of the natural life and condition of the people's well-being. When he visited their city the priests could not understand him, for his temple and worship were spiritual. His God was a Father who did not need incense and sacrifice and burnt-offerings to become propitious towards men. And so men knew not what to do with him, knew only how to hate him and how to glut their hate by compassing his death on the cross on the combined charge of heresy and treason.

"In the province where he lived, Jesus met the Pharisees and the scribes, whose relations to him were a radical contradiction and fretful collision proceeding from their fanatical devotion to the traditions of the fathers and their consequent inability to understand his spirit and his truth. In his daily and familiar life, scribe and Pharisee found none of the customary signs of religion—fasting, alms, the phylactery, stated forms, times and places for prayer, ceremonial cleanli-

ness, punctilious observance of the Sabbath law and customs; nay, they not only found these absent, but a conduct which seemed studiously to offend—kindly speech to Gentiles, association with publicans and sinners, unheard-of liberty allowed to his disciples and claimed for himself on the Sabbath.

"And the right to do all this he vindicated by the denial of the authority of tradition and the elders and by the assertion of his own. It was to these scrupulous and conscientious men, all very sad, even awful; and so they judged him a profane person, acting from no other purpose or motive than to destroy the law and the prophets." [1]

Because they thus judged Jesus, the scribes and priests and Pharisees pronounced him a blasphemer and declared that he was possessed of a devil and in league with Beelzebub, the prince of the devils. They charged him with being a Sabbath-breaker, because he healed sick people on the Sabbath. They charged his disciples with violating the Sabbath, because they gathered and ate ears of corn on that day, and with transgressing the tradition of the elders because they ate with unwashen hands. They questioned what authority Jesus had for doing his healing works; sought to stone him because of his teachings, and denied his claim to the Messiahship. They called him a wine-bibber and a glutton; inveighed against him because he ate with publicans and sinners and watched him constantly to find occasion whereby they might deliver him to the power of the governor and thus rid themselves of his presence.

The severest invective and denunciation, the bitterest terms of reproach and rebuke, the sharpest words of reproof, "words that burst forth from his heart swelling into terrific climax," Jesus used to excoriate these self-made scribes, Pharisees and priests,—betrayers of the people. The most terrible woes ever

[1] "Catholicism: Roman and Anglican," page 26.

uttered by human lips Jesus pronounced against these greedy, self-seeking religionists and traditionalists.

Jesus stood in relation to his times as a social and religious reformer, in conflict with the established order. His teachings, carried to their legitimate conclusion, threatened the order of the temple and the doctrine of the synagogue. The right of the priest to represent God and rule men he not only questioned, but denied, and so in the eyes of the Jewish hierarchy he assailed the very foundations of society. In spite of himself he became a political personage. The people were aroused to a state of expectancy because of the mighty works he did, and were ready to hail him as the Messiah of Scripture. His influence over the populace was illustrated and intensified by his triumphal entry into Jerusalem.

In strong contrast to Jesus stands Caiaphas, the high priest, a Sadducee, an aristocrat in family, an authority in the state, "with the instincts and habits of the ruler, controlled by the mind and exercised in the manner of the ecclesiastic." The head of the Jewish church, he was the most masterful spirit in the Jewish council. He alone could make head against the storm aroused by the miracles which Jesus performed, especially the raising of Lazarus from the dead, which was followed by Jesus' entry into Jerusalem amid the acclaim of the populace. And how did Caiaphas meet the issue at an hour when the safety of the Jewish hierarchy, the national religion, and the nation itself seemed to the Jewish Sanhedrin to be at stake?

One may readily imagine this high-born ecclesiastic, in a tone of imperious scorn, declaring that the safety of the nation was the supreme consideration and that the Sanhedrin must not allow it to be imperilled by the frenzy of the people, which was but a temporary outburst easily kindled and readily quenched. To smite the hero of the populace would be to

still the popular clamor. "For consider that it is expedient for us that one man should die for the people and that the whole nation perish not." [1]

How many of the church dignitaries of our times, men of sagacious intellect, wise in all manner of religious statecraft and high in the councils of the church, had they been members of the Jewish Sanhedrin, would have opposed the condemnation and death of Jesus, which Caiaphas advised? If Jesus were present as man among men in this age, threatening the supremacy of the priesthood of the Roman Catholic church or of the ministerial class of the Protestant churches, or the overthrow of cherished church dogmas and doctrines and traditions; if his teachings meant the loss of power and influence on the part of ruling religious hierarchies and their final extinction; if the ecclesiastics of this age had the power of life and death, would they do less than the Jewish authorities did when Jesus was present among them?

Now, when so few pretend to believe in dogma and to follow tradition, when creed and dogma and traditionalism in the church are fast forcing the best men out, and, as a prominent theologian has well said, are fast making the church "an asylum for drones and imbeciles," what lesson has all this for a decadent Christianity which misinterprets the spirit and truth of its great founder? In an age when the rich are in the churches and nearly all the poor are outside,—when organized Christianity has no message for the common people, no vision of social justice, no faith in the healing gospel of Christ,—is it any wonder that the church is fast losing its power to maintain the allegiance of its followers? Do not the religious radicalism and conservatism of to-day find their suggestion in the Sadducee and the Pharisee of Jesus' time?

"The Christian church," says Dr. George A. Gordon, "has

[1] John 11:50.

never laid this truth to heart, indeed it may be said that the church has never seen it. It was against a flippant heterodoxy that Jesus spoke his parable of the good Samaritan; it was against the pride and inhumanity of the same class that the Master made his defense of his interest in publicans and sinners, in the parables of the lost sheep, the lost drachma, and the lost son. The peril of current liberalism is great; the peril is vastly greater of a morally obtuse and consequential conservatism, confident that it holds the truth, the whole truth and nothing but the truth."

Would Jesus Christ, if he were personally present in this age, love tradition any more than he did centuries ago? Would he less fearlessly denounce religious hypocrisy? Would he be less ready to warn his followers against greed and avarice, or wealth allied with selfishness, pride and inhumanity? Would he hesitate to whip tyranny, pride and vain traffic in worldly policy out of the temple? Would not the ecclesiastics of this age denounce him as a dangerous demagogue, as a religious alien, a blasphemer and a political agitator, who, forsooth, was disturbing the peace of the nation and attempting to destroy the established order of things, and who, therefore, was deserving of political exile or of imprisonment and death?

If Jesus were here among men, would he less resolutely oppose the traditions and religious formalism of the churches of the present day, or any less fearlessly denounce the pride of priesthood, which is no less prominent in this day than in the time of the Jewish hierarchy? Would the theological and ritualistic ecclesiasticism of the churches, the stately worship of temple or cathedral, find any more favor in his eyes now than they did in the days of Jewish traditionalism and of ceremonial worship and sensuous sanctities in the temple at Jerusalem? And if Jesus should appear, as he did 1900 years ago,

would he find the religionists and traditionalists, the priests and scribes of this age, any less his inveterate enemies, any less bitterly opposed to his teachings or healing works, or less cruel in their opposition to him, than were the priests and scribes of the Jewish church? Would not this Scripture, "He came unto his own, and his own received him not," be quite as true of his appearance now as it was of his life among men in the days when he wrought his wondrous works in the land of Judea? Is the popular belief or the religious formalism of this age any more ready to avow its approval of the spiritual truths and doctrines which Jesus taught and embodied than were the Jews of nineteen centuries ago?

Not only the Pharisees, priests and scribes, but the Herodians and Sadducees, declared that Jesus belonged to the ranks of the common people. They were united in their belief that whoever thought differently was deceived. His own home people condemned him; "for out of Galilee cometh no prophet." What grant have we for believing that the ecclesiastical authorities of this age would not follow the example of the Jewish hierarchy in their opposition to his claims as the Messiah?

Would people to-day apprehend any more clearly than did the Jewish religionists his spiritual nature as the Son of God; or would his healing work through the power of the Spirit evoke any less denial, ingratitude and betrayal than it did in the sensual age in which he first appeared among men?

Would he not be as ready as in the days when he wrought and taught among the common people in the land of Palestine to declare that the truth, which he came to bring, would make men free, and to insist that new wine should be put in new bottles? Would not his coming inevitably mean the establishment of a new religious order patterned after his ideals and imbued with his spirit and truth? And if so, would

it be based on the Anglican church idea that those members of a well known sect, which deny both baptism and the Lord's supper, are altogether external to his fold, and no matter what may be their benevolences they must be considered to be unchristian, mere heathen, except in culture; or would his doctrine be the same as in the days of his ministry among the Jews—"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother"?

If Jesus were here the second time in physical form, would he not gather about him, as in the days of the Jewish hierarchy, a body of true disciples to whom his unfilled commissions of nineteen centuries ago would be repeated—"And as ye go, preach saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils"?

The Jewish church was superseded by the Christian church, which followed Christ's appearance among men. Will his second coming, whether in human form or incarnated in the hearts of men, occasion the downfall of institutional or organized so-called Christianity and the establishment of a new religious order, whose unity of faith, simplicity of worship, missionary activity and healing power will correspond more nearly to that of the early Christian church?

VII

A NEW RELIGIOUS ORDER

DURING recent centuries, the great Roman church has not only lost its temporal power, but it has also lost its spiritual authority over more than half of the people who formerly owned allegiance to it. It has also lost control over the modern thinking world and is suffering a serious decay of faith on the part of its own followers.

"The ideal of the one church," according to Dr. Newman Smyth, "wanders among us like a disembodied spirit, from church to church, until we really cease to believe in it. The ideal is put afar from us as a millennial dream; it fades from our religious thought as a momentary glory passes from the evening sky. The ideal of the one organic church goes out from the firmament of our faith."

All the signs written large against the failures of the Protestant and the Catholic ages herald the coming of a new religious order. There is a growing Christian consciousness in which is enthroned the idea of the Christian society, free from externalities and unessential forms, and which likewise shall be an advance towards the complete church which is Christ's body,—the fullness of Him who filleth all in all.

Catholicity, it should be explained in this connection, refers to a temper of mind, a quality of spirit, characteristic of those united to Christ as members of the church invisible. *Catholicism* is a manifestation of this Christian spirit in some evident form, in other words, clothed upon with some body. In the

closing chapter of Dr. Smyth's book on "Passing Protestantism and Coming Catholicism," we find the author turning seer and prophet. From the watch towers of the religious world he discerns the passing of the old religious orders and the coming of the new Catholicism, the advent of which he proclaims in these eloquent words:

"The law came by Moses, but the age in which the law was given rendered necessary the age of the prophets. Not to destroy but to fulfill—the ever larger fulfillment of the law and the prophets is the historic work—still in process of accomplishment—of the Son of Man, who said—'my Father worketh hitherto and I work'; it is the increasing work of Him who sitteth on the throne, who said: 'Behold I make all things new.' In the main, the distinctive work of Protestants as Protestants has been done, and in the fulfillment of its providential mission lies the sign of the passing of the Protestant age.

"The spirit of Catholicity, rising from the death of sectarianism, will not be made perfect until it shall appear in some embodiment, finer indeed and more free, so evidently fashioned of the spiritual elements and so luminous with love and yet so visible whenever disciples are met together, that, in its presence, the glory of Christ may be made manifest, even as he prayed.

"Living among men in the love of the Son of Man as the servant of all; obedient in every thought to the truth that makes free, possessing as its own the fulness of its creeds and ever following on to know the Lord, praying always that, with all the saints, it may be strong to know the love of Christ which passeth knowledge—such more visibly shall be the one Catholic Church—seeing which the world might believe."

The manifestation anew of the Mind that was in Jesus will be Christ's second coming; and, as foretold in Scripture, even at an hour when we may not be looking, "the Son of Man cometh." The idea of the appearance of a Christian church composed of both Jews and Gentiles came as a surprise to Peter in his dream on the housetop. And as Dr. Smyth has

well said, the realization of that dream in the primitive Christian church is the marvel of the ages, in the eyes of modern historians. Nevertheless, as we now look back upon the first centuries of the Christian era, we see how naturally it came to pass as the fulfillment of the old Jewish prophecies, and as the immediate manifestation of the Mind that was in Jesus!

"Concerning the form in which Christian unity may be made visible, we know not with what body it shall come, and *it may not come in the way we may imagine.* From the baptism of the Spirit may proceed—perhaps sooner than men may think or dream—the age of the one Holy Catholic Church."[1]

II

We hear on every side the cry, The churches are decaying! Nevertheless, true religion is not dying out in the hearts of men. Millions have awaited the call of the prophet whose genius shall create new forms, or restore neglected and long-lost ones, which will embody the spirit and truth of Christ, in which and through which the divine energies may be manifested in such power as will, in the language of Edwin Markham, "make right the immemorial infamies, perfidious wrongs, immedicable woes" of betrayed humanity, suffering from an oppression which degrades men to the level of beasts, and makes them the savages of a civilization that not only disgraces the nation under which oppression flourishes, but reflects upon the organized or institutional Christianity whose impotency it proclaims.

"We are entering," said the editor of the *Independent* a

[1]Passing Protestantism and Coming Catholicism, pages 197-209.

few years ago, "on a new era which shall be greater than the past. What revelation from God is to be spoken? Who shall speak it? Not that man, be sure, who is the most self-confident; not that man who is the most learned; but that man who stands most open to the clear light of heaven, nearest to the divine Principle—and who in all sincerity is willing to be illumined, not by the light of old theories and outlived faiths, but by that of the Infinite Father to-day."

Recently the Brampton lecturer in the pulpit of St. Mary's at Oxford made this emphatic declaration: "I see the rise of a new religious order, the greatest that the world has known, drawn from all nations and classes, and, what seems stranger yet, from all churches." To this significant statement the Rev. Newman Smyth refers in a passage which might well have been phrased in a positive rather than a tentative form:

"There is no surer mark of a prophetic truth than this, it seems to rise of itself above the horizon and is found shining in all men's eyes. Is the thought of some new, more universal order of Christianity coming thus to men's minds spontaneously, generally? Is it working everywhere, hardly recognized, or least to be expected, beneath existing forms and customs? Is it in the air—an indefinable influence, yet a new breath of the Spirit, in which thought expands and faith receives fresh vitalities?"

A distinguished figure among modernists in the Roman Catholic church—Don Romola Murri, who commands a devoted following in Italy, says: "We desire a Christianity more pure, more intense, more practical, more Christian, more conformed to its original, more conformed to the Gospel." Does he not voice the aspirations not only of thousands who are in revolt against official Romanism, but of thousands who are in revolt against the outlived creeds and dogmas and ecclesiasticism of Protestant denominations?

The time has fully ripened for the appearance of a new

religious order, for the manifestation of the spirit of Christian unity in some worthier embodiment than that to be found in either historic Judaism, declining Romanism, or passing Protestantism. The Protestant churches are withdrawing from religion. There are increasing numbers of people who belong to no church, confess no creed and rarely attend church service, who, nevertheless, are not irreligious or without faith. Protestant creeds and theological formulas no longer appeal to them as worthy of acceptance. Roman absolutism repels rather than attracts them.

The gospel of Jesus was a healing gospel, and such it continued to be during the first few centuries of the Christian era. The religion which Jesus' followers were to carry to the ends of the earth stood in relation to the ancient faiths as something absolutely new and distinctive in character. It was to be a strange and extraordinary thing, a religious society without the symbols, sacrifices, ceremonies, or officials hitherto held to be the religious all-in-all. The society which Jesus founded was one that should realize his own ideal. It was to be a kingdom of heaven, spiritual, eternal, which was to come without observation, but was to manifest itself in the peace and joy and love of its citizens.

We have already seen that there is not the least scintilla of evidence to show that Jesus ever made use of any terms that implied a priesthood for his people or the continuance of any priesthood within his church, or that he ever created any order of priesthood to which any man could belong. On the contrary, his relation to the priesthood of his land and time was one of radical antagonism.

The early Christian church had its apostles, its prophets, its overseers, its teachers, its deacons and evangelists, but it had no priests and no man or body of men who bore the name of priests or fulfilled the priestly duties, as these were known in

ancient religions. In the apostolic church the laymen might baptize or celebrate the Eucharist; the individual society or church could exercise discipline, could even institute or depose its officers. It had no sensuous sanctities.

In the early part of 1879, a meeting was held by a few members of evangelical churches who had become students of Christian Science as taught and demonstrated by Mary Baker Eddy. The meeting was convened for the purpose of considering the advisability of "forming a church without creeds, to be called the Church of Christ, Scientist," and was presided over by Mrs. Eddy.[1]

After deliberation, it was definitely resolved to undertake the establishment of a church which should be built upon the Rock, Christ; in other words, to form a religious society or Christian brotherhood, based upon the Christ ideal and embodying the apostolic simplicity and healing power of the early Christian church.

The work which this little band of Scientists undertook, viz., "To commemorate Christ's words and works, to restore primitive Christianity and its lost element of healing," is pre-eminently the task of this age.

Out of that now historic little meeting, held in the city of Lynn, Mass., in the summer of 1879, has grown a new religious order which we know as the Christian Science church.

It will be generally conceded that this meeting marked the beginning of one of the most remarkable church organizations of this or any age, and that its members undertook a stupendous religious task,—a task, nevertheless, in

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[1] Church Manual of the First Church of Christ, Scientist, in Boston, Mass., page 17.

accord with the hopes and aspirations of all true Christians, whatever may be their denominational affiliations.

The inquiry naturally arises: To what extent has this new religious denomination realized the purposes to which it was committed by its founder? How far has it succeeded in restoring primitive Christianity and the healing power which was so marked a characteristic of the early Christian church?

Christian Science is declared to be a definite, systematic and demonstrable statement of the truth about the Christianity of Christ: the truth about God, man and the universe. Its emphasis is placed not only upon the verity of its postulates, but upon the demonstration thereof in the healing and saving work which Christian Science is accomplishing among men.

Since the matter is, therefore, emphatically one of demonstration, since the appeal is to the proofs which it offers as to the truth of its claims, the answer to the above inquiry can best be found in a careful study of the facts concerning the rise of the Christian Science church, its teachings and the healing work of its practitioners.

PART II

"The Religious Element is universal, immortal. . . . Every great revolution has borne its stamp and revealed it in its origin or in its aim. . . . The instinctive philosophy of the people is faith in God."—MAZZINI.

"The Church in reality is the society formed by those who claim fellowship with the Christ, and, above all, she is the still vaster society of those who, unconsciously and without knowing this blessed name, live in His spirit and continue His work."—PAUL SABATIER in "Modernism."

"It is quite obvious that a wave of religious activity, analogous in some respects to the spread of early Christianity, Buddhism and Mohammedism, is passing over our American world.'—PROF. WILLIAM JAMES.

The truth seems to be breaking upon the English people, that they have yet to see the realization of a society corresponding to the ideal of Christ and that, to accomplish this ideal, they must take some higher and nobler way than the ancient method of founding and maintaining churches.—DR. FAIRBAIRN.

In the grand anthem, which we call history, after playing a low and subdued accompaniment, woman finds the time arrived when she may strike in with telling effect and take a Master's part in the music.—EMERSON.

I

AN INTERLUDE

MY aim in studying the Christian Science movement is to set forth facts bearing on this and cognate subjects. Not that I would undertake to add to any of the existing definitions of Christian Science, but rather would compare and weigh the facts—as I have been able to gather them—relating not only to its teachings and demonstrations, but also to the present status of organized Christianity and its probable future.

I realize fully that it would be a difficult task for a layman to tell what Christian Science really is, or what it has actually accomplished. I wish to disclaim, at the outset, all intention of speaking as one clothed with authority, or of trying to do more than to consider certain phases and aspects of the Christian Science new-old theology, presenting also some of the facts pertaining to the inception and growth of the movement and the relation which it is likely to sustain to organized Christianity in general.

Many books have been written concerning Christian Science, and much other literature upon the subject may be found scattered through the various Reviews, Journals, Magazines, Church Periodicals and the daily press. Nearly all of this matter, however, has been supplied by hostile critics and possesses little or no real value as a basis upon which to arrive at a correct understanding of the movement. This is the case because most of these critics frankly admit their inability to

understand the fundamental doctrines or Principle upon which Christian Science is based.

Thus far no impartial and adequate history of the origin, rise and spread of Christian Science has been undertaken by an independent observer of the movement. No full, complete or systematic statement of what it really is, what it does, or what it may be expected to accomplish, is to be found anywhere outside of the literature emanating from the Christian Science Publishing Society.

In fact, before the Christian Science movement was fairly launched the critics attacked it on all sides and from all quarters, while its supporters grasped their pens, even if they did not draw their swords, and hastened to do battle in its defence.

There is an old adage to the effect that "we should always talk philosophy with a smile." The critics, doubtless, would have fared better if, from the beginning, they had also remembered its companion adage: "Good humor is a philosophic state of mind."

At all events, it would have been more in unison with the philosophic spirit, and possibly less barren in results, if the critics of Christian Science had sought earnestly to refute the arguments advanced by its advocates, rather than to content themselves with giving Christian Science a bad name, bestowing upon it abuse and opprobrious epithets. If the critics were following the old maxim, "Give a dog a bad name and it will hang to him," doubtless they are convinced by this time that they were on a false trail.

Perhaps one difficulty in the way of those who have seriously tried to comprehend what the Christian Science movement may mean is, that they are suffering from "mental myopia," which prevents their assuming the proper attitude or gaining the right point of view. There are many still

wedded to their "idols of dogma and authority," who must experience a change of heart and break the shackles that bind them to "absolutistic hopes," if they are to acquire the freedom necessary for entering into the understanding of Christian Science.

So far as the attacks made upon Mrs. Eddy are concerned, like Greeley's abuse of Lincoln, they represent a point of view which in these latter days we realize was out of focus. While the critics have given this or that as a conclusive reason why Mrs. Eddy could not possibly have written the Christian Science text-book, or organized and directed the great religious movement which it has fostered, not one has yet answered the question, "Who taught her how to do it?"

Whether or not I may be successful in pointing out the facts underlying the Christian Science movement, or in indicating some of the causes which have induced the fierce onslaughts directed against the founder of Christian Science and the cause itself, it must be admitted that these assaults have signally failed to impede its growth. The truth is, rather, that it is spreading in all directions, in spite of the most hostile criticism and the grossest misrepresentation.

That Christian Science should have made its appeal to the man in the street rather than to the scientist, the philosopher, and the clerical and medical profession, whose teachings it antagonizes, is small wonder. That the common people have heard its message gladly is no occasion for either surprise or reproach. They did the same in Jesus' time. It has happened before in the history of great movements that "not many wise men after the flesh, not many mighty, not many noble are called," but rather those who have become as little children, single-minded and simple-hearted.

Christian Science has already accomplished a most effective work in the realm of religion and of spiritual healing, a work

which is far from finished. In fact, I am inclined to believe that it is doing more than any other agency toward numbering the days of blind authority and antiquated precedent. Like the woman's leaven, "hid in three measures of meal," it bids fair to leaven the whole lump and so prove to be indeed a new-old gospel, "a gospel of freedom, an evangel of hope."

It is an undoubted fact that the movement inaugurated by Mary Baker Eddy has created a demand,—one which is fast becoming insistent,—for a Christianity that shall be more practical in its ministry to human needs, that shall bring not only mental and spiritual uplift, and peace and serenity of life, but deliverance from those discordant bodily conditions which still afflict mankind to so large an extent.

The slumbering religious thought of orthodox Christianity has been aroused to a clearer perception of the possibility of bringing out the power inherent in Christ's Gospel, to save not only from sin, but from disease and mortality. The public mind has been awakened to the fact that material remedies are not the real panacea for physical ills. The cures wrought by Christian Science practitioners have given rise to a widespread conviction that medical procedures, based on the drug system, are largely experimental, and in most cases of doubtful efficacy. Christian Science is actually superseding them by a scientific and demonstrable Principle of metaphysical healing, which brings greater promise of deliverance from disease than any other system of cure the world has known since the beginning of the Christian era.

A most important question arises just here. What will happen if the clergy and the priesthood of orthodox Christianity continue to hold the traditional view that the power given to the disciples to heal the sick was a part of the credentials given by the Great Teacher to his immediate followers, and the Christian Science practitioners continue to per-

form the healing works which Christianity has been commissioned by its founder to do, and which the orthodox churches are not doing? What changes, if any, may we expect to see wrought out in the history of organized Christianity within the next few decades?

It is for our Jury of the Vicinage, and for that larger jury, the reading public, to give the facts presented in the following chapters the consideration which their real significance warrants; to measure the spiritual forces set at work in society by the teachings and works of Christian Science, and to say what we may reasonably expect the outcome thereof to be.

II

THE FOUNDER OF CHRISTIAN SCIENCE

THE founding of a great religious denomination by a woman is a fact historically without precedent. Reading the record of the Christian Science movement, one sees a heroic figure emerging from the words and deeds of the last half of the nineteenth century, a woman of genius, who, by virtue of her special qualifications, has become the channel for a message of the deepest import to humanity, and who has put into the Christian Science church a creative force and energy that is making it one of the strongest influences in the life of the age.

Under her leadership and wise counsel, a religion which must be classed among the principal faiths of the civilized world has been established and is now, in its outward expression, in a highly prosperous condition. She developed it until it has become a factor in the progress of nations. She organized it as no other religion has ever been organized; and she guided her followers as few heads of a church have ever done. In saying this I am only rehearsing facts, and reflecting the conclusion of disinterested observers.

The story of Mary Baker Eddy's career and achievements is not within the scope of this book; it belongs to the future historian. There are, however, some salient features, the recital of which will maintain the continuity of our presentation of facts relating to the inception and growth of the Christian Science movement.

Since the foregoing was penned Mrs. Eddy has unexpectedly passed away from the earthly scene of her untiring activities in the service of God and humanity. This is not an appropriate time to set an estimate upon her right to enduring fame. It can be more accurately judged by posterity in the light of a broader perspective than is ours at the present time. But whatever one's opinion may be in matters of religion, it will be generally admitted that Mrs. Eddy's influence has been constantly directed towards the good of others and that betterment has been especially noticeable in the lives of those who have come within the range of her influence or of the influence of the movement which she has inspired and directed.

Christian Science is here to remain, in all likelihood, for a long, long time. The passing of its founder leaves the church in able hands with a following deeply loyal to Mrs. Eddy's teachings as contained in Science and Health, the text-book of the church. Her idea throughout has been to minimize the power of personality and leadership and to impress upon every member a deep sense of personal responsibility. While we may speculate as to whether or no the church, as some have predicted, will in the next decade be the most powerful in the world, next to the Roman Catholic church, there is scarcely any chance for argument as to the extraordinary, the amazing personality of the frail little woman—an invalid until middle age—to whom, under God, Christian Science owes its present following in the world.

The concluding paragraph of an article from Mrs. Eddy's pen, on page 207 of Miscellaneous Writings, illustrates her attitude toward the world and her desire that her followers should be imbued with the same spirit as her own. It bears the impress of a deep, unselfish love for humanity, and throws a clear, revealing light upon the innermost spirit and purpose of her life:

" As you journey, and betimes sigh for rest, ' beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose to impress humanity with the genuine recognition of practical, operative Christian Science."

Could she speak to-day, in the flesh, it seems as if she might fittingly say, as did Paul:

"I have fought a good fight, I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

The Christian Science Text Book

In a plain two-story house in Lynn, not far distant from the sea, there is a little, lonely, very plainly furnished room under the eaves, and lighted by a trap casement window. It is uncomfortably hot in summer and very cold in winter. The stars look into it and one can hear the throb of the ocean. A short stroll from that home brings one to an unfrequented part of Lynn beach. Jutting into the sea is a mass of granite known as Red Rock. Seated here, one may feel the mighty swell of Old Ocean, and may gaze far out upon the broad expanse, to watch the flight of gulls or the course of passing vessels.

As the evening comes on, a gentle haze envelops the sea, hints of rose color tint the waves, the twilight deepens and the stars come forth in the lustrous heavens. One may feel the quiet of the hour and the stillness, "soft, silent as the storm's sudden hush," scarcely disturbed by the stir and pulsation of the city, which breaks upon the ear in subdued murmur. Upon this broad sweep of marine panorama, overarched by the luminous sky, the golden rays of the setting sun slowly pale

into gray; the ocean, wrapped in contemplation, seems vibrating in mysterious unison with nature in worship of the declining sun. Lingering, one may almost hear the music of the spheres, and feel a deep sense of peace and the very presence of the Infinite.

"A magical stillness; on earth quiescence profound,
On the waters a vast content,
as of hunger appeased and stayed;
In the heavens a silence that seems
not mere privation of sound
But a thing with form and body,
a thing to be touched and weighed."

—*William Watson.*

A little plainly dressed woman came often to these rocks in the summer of 1875. Gazing upon the outstretched sea, restless and storm-tossed at times, with uplifted thought and quickened spiritual perception, she realized in the scene a meaning which she has voiced in poetic measures:

"And o'er earth's troubled, angry sea,
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

"Thus Truth engrounds me on the Rock
Upon Life's shore,
'Gainst which the winds and waves can shock,
Oh, nevermore!"

—*Miscellaneous Writings,* page 397.

In such supreme moments, in transcendent mood, there came to her visions of a fairer world than this material earth, of a realm of finer forces and of skies with wider horizon. Here, in the gathering twilight, there came the sound of "gentle stillness." Here, like the prophets of olden time, she

communed with God; to her there came the inrush of divine illumination and inspiration.

On the jutting rocks of Lynn beach, and in her little attic room on Broad Street, in hours of spiritual exaltation this woman toiled with patience and unflinching determination, sustained and guided by the divine wisdom and strength, that "through divine revelation, reason and demonstration" she might give to the world the doctrines contained in her book, Science and Health, with Key to the Scriptures. In that little attic room, during the summer of 1875, she completed the manuscript of this book, and, later in that same year, she published the first edition of one thousand copies.

Inception of the Christian Science Church

Four years after the first edition of Science and Health, in the spring of 1879, a little band of twenty-six "earnest seekers after truth" met under the leadership of this heroic woman. They had all been members of evangelical churches, but had become students of the doctrines laid down in Science and Health, with Key to the Scriptures, and had become known as Christian Scientists. The purpose of this gathering was to organize a church that should "commemorate the words and works of our Master," and be without a creed. It undertook, against the most tremendous odds, the seemingly impossible task of establishing a religious organization that should reinstate primitive Christianity and restore the lost element of healing, which Jesus, his apostles and other early followers had practised, despite the fact that this healing power had been absolutely lost to orthodox Christianity for seventeen centuries.

The text-book of this church was to be the Word of God, as contained in the Holy Scriptures, with Science and Health as the key to its spiritual interpretation. The church was to be

built "on the Rock Christ Jesus, even the understanding and demonstration of Divine Life, Truth and Love, healing and saving the world from sin and death, thus to reflect in some degree the church universal and triumphant." Its chief corner-stone is *Christian healing,* as taught and demonstrated by the Master.

The Christian Science church began its career in a world full of materialism, in the face of an orthodox Christianity which for centuries had taught that Jesus healed disease on a miraculous basis and that such healing was for his time only; an orthodoxy which had deliberately ignored the command Jesus which gave his disciples, to heal the sick by the same means which he employed, i.e., by the power of the divine Mind. The church was opposed by a priesthood and ministerial class which rejects the present possibility of healing works and resorts to materia medica in case of illness; which maintains the reality of sin and suffering as God-ordained necessities in human experience; which clings tenaciously to the belief that sickness, sorrow and death are within the compass of divine economy, and for an infinitely good purpose; and which resents any interference with its cherished beliefs, creeds or dogmas as offensive both to itself and to God.

Ridiculed, abused and misrepresented by both pulpit and press, this little band of followers, under the inspiration and leadership of a devoted woman, undertook the seemingly impossible task of inaugurating a new religion, whose text-book contains doctrines which antagonize not only the philosophic but the scientific and the religious teachings of the ages. For this little body of believers to challenge the world to battle over the issues formulated in that book, and over the work of healing the sick, destroying evil and revealing universal harmony, was apparently to invite an ignominious defeat. This religious movement was to encounter, not only the opposition

of church and state, and the hostility of the press, the clergy, the medical professors, and philosophic writers, but to suffer from internal troubles and defections and to be unmercifully criticised, abused and misrepresented.

It was a movement utterly insignificant in its beginnings. In fact, the undertaking was termed the rankest religious lunacy of any age, and was characterized as the product of a disordered mind. Its followers were described as dupes and devotees of a metaphysical witch and siren, false to Jesus' teachings. Is it any wonder that the world looked on in derision; that it ridiculed these so-called vagaries of a woman's brain and predicted an early collapse of this new religious movement?

That Mrs. Eddy was prepared, in a measure, for the bitter hostility, persecution and abuse which she had to endure as the founder of Christian Science, is evident from the following prophetic extracts from her writings:

"Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven."[1]

"Because the Science of Mind seems to bring into dishonor the ordinary scientific schools, which wrestle with material observation alone, this science has met with opposition; but if any system honors God, it ought to receive aid, not opposition, from all thinking persons. And Christian Science does honor God, as no other theory honors Him, and it does this in the way of His appointing, by doing many wonderful works through the Divine name and nature."[2]

[1] Miscellaneous Writings, page 101.
[2] Science and Health, page 483.

III

THE CHRISTIAN SCIENCE CHURCH SYSTEM OF GOVERNMENT

ONE pauses to marvel at the courage and the genius of the woman who has been able to build up a religious organization in which unity of doctrine is paralleled by remarkable unity of discipline and whose system of government is the most perfectly devised, closely guarded and smoothly working of any church in the world. How she did it is now a matter of history, some features of which we may profitably study.

First to be noted is the fact that the church is undenominational. It has no distinctive theological creed, but is welded into a harmonious whole by the adoption of certain religious postulates or tenets, as they are called; tenets which form the church platform and command the acceptance of every member. They were drawn up by Mrs. Eddy, and each branch church and society accepts them as the profession of its religious faith and doctrine. There are no sects or schisms in the Christian Science church. The tenets are given in Science and Health as follows:

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.
2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.
3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out

evil as unreal. But the belief in sin is punished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evidence of divine efficacious Love, unfolding man's unity with God through Christ Jesus the Way-Shower; and we acknowledge that man is saved through Christ, through Truth, Life and Love, as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

5. We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit and the nothingness of matter.

6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just and pure.[1]

NOTE.—All quotations from Science and Health are taken from the edition of 1912.

The rules and regulations of the church, comprised in the Church Manual in the form of by-laws, cover the whole system of government. They were drawn by Mrs. Eddy from time to time as occasion required. In general they outline the details of qualification for membership, officers' duties, meetings, services, guardianship of funds, teaching of Christian Science, guidance of members, discipline and obedience, organization of branch churches, publishing society, board of education, board of lectureship, association of teachers, missionaries, committees on publication, reading rooms, church building, etc.

These by-laws are unique in the history of organized religious bodies,—in the fact that they are the work of one person whose position as the founder and head of the Christian Science church, is loyally accepted by its members. These by-laws originated, Mrs. Eddy states, "not in solemn conclave as in ancient Sanhedrin. They were not arbitrary opin-

[1] Science and Health, page 497.

ions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as occasion required. They sprang from necessity, the logic of events,—from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish." [1]

Through these by-laws each church retains its individual independence in the conduct of its own affairs. Centralized ecclesiastical paternalism or domination is made practically impossible by the following rule of the Manual of the Mother Church:

"The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other. . . . Each Church of Christ, Scientist, shall have its own form of government."

It may be said, however, that Mrs. Eddy is not a believer in material organization as expressive of the real Christian compact, which is love. "The Church," she declares, "is that institution which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." [2]

She also writes, "It is not indispensable to organize materially Christ's Church. It is not absolutely necessary to ordain pastors, and to dedicate churches; but if this be done, let it be

[1] Miscellaneous Writings, page 148.
[2] Science and Health, page 583.

in concession to the period, and not as a perpetual or indispensable ceremonial of the Church. If our church is organized, it is to meet the demand, 'Suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate."[1]

Of the church universal, Mrs. Eddy writes: "The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections and need no organization to express it. Till then, this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and substance."[2]

Mrs. Eddy's views concerning the ministerial profession and preaching services are equally pronounced. They are expressed in a most daring innovation,—nothing less than the abolition of all priestly functions in the services of the church. The Christian Science church has no ministers nor professional expounders of the word of God. In Article XIV, Section 1, of the By-Laws, Mrs. Eddy ordains the Bible and Science and Health with Key to the Scriptures as Pastor over the Mother Church and the branches and declares that they will continue to preach for the Christian Science church and the world.

"True," she declares, "I have made the Bible and Science and Health with Key to the Scriptures, the pastor for all the churches of the Christian Science denomination, but that does not make it impossible for this pastor of ours to preach! To my sense, the Sermon on the Mount, read each Sunday without comment and obeyed throughout the week, would be enough for Christian practice. The Word of God is a

[1]Miscellaneous Writings, page 91.
[2]Miscellaneous Writings, page 145.

powerful preacher, and it is not too spiritual to be practical, nor too transcendental to be heard and understood.

Whosoever saith there is no sermon without personal preaching, forgets what Christian Scientists do not, namely, that God is a Person and that he should be willing to hear a sermon from his personal God."[1]

While stately edifices in many places mark the onward march of the Christian Science church, they are regarded as but the type and symbol of the universal Christian church. They are erected to the glory of God, and represent the willing offerings and sacrifices of thousands of believers who have been benefited by Christian Science. In its organization the Christian Science church follows closely the system of government adopted by our American commonwealth, viz., a federation of states individually related to the central government. Federal authority over the whole union and local sovereignty over the individual states are shown to be not only non-antagonistic, but mutually strengthening and jointly operative. This principle and rule are exemplified in the formation and progressive development of the Christian Science church.

The branch churches have their own rules and by-laws, as local needs demand. They discipline their own members, maintain their own churches and organizations, and support the general cause and the general church. As perhaps a majority of branch church members are also members of the Mother Church, they come under the rules of membership of this church as set forth in the Manual, in the same way that the resident of a particular state or territory of the American Union is subject not only to state and territorial law, but to that of the national constitution as well.

Attendance by the public upon church services and at educational lectures given by authorized lecturers, reading by interested persons of the publications of the denominational

[1]Message to the Mother Church, 1901, page 11.

publishing society, study of the Christian Science text-book, and above all demonstration of the truth of Christian Science in healing the sick and reforming sinners, are the methods relied upon for the spread of the movement.

Christian Science embraces a large body of practical Christian workers, including teachers, lecturers, publication committees, readers and practitioners of Christian healing. It has no exclusive priesthood or separated ministry. The two church readers for each church are usually a man and a woman, elected from the ranks of the local church membership for a period of three years.[1]

In the *Christian Science Sentinel* of May 22, 1909, Mrs. Eddy further confirms the freedom of local government by a brief and significant proclamation, as follows: "In Christian Science each branch church shall be distinctly democratic in its government. It has been well said that of all the different forms of government which have existed, a democratic government, on the plan of that which has been established in the United States, is believed to be the best adapted to secure the liberties of a people and to promote the general welfare."

In Christian Science a higher law than any ever instituted by man is made the basis of the government of the church. It is stated in Science and Health, page 106, as follows: "God has endowed man with inalienable rights, among which are self-government, reason and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love." The Christian Science ministry is therefore a lay ministry; the church services are not ritualistic but congregational and uniform in procedure and character. At each Sunday service in the explanatory note read by the First Reader before beginning the lesson-sermon, the following statement is made:

[1] See Manual, 1910-1911, page 25.

"The canonical writings, together with the word of our text-book, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present and future—constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypothesis, and divinely authorized."

The lesson-sermons are arranged by a Bible lesson committee appointed by the authorities of the Mother Church. They are on selected subjects, consist of passages from the Bible, with correlative passages from the Christian Science textbook, and are read from the desk by the two readers. Simplicity and impersonal instruction are thus secured and the dangers of listening to mere opinion and personal deduction are averted.

Instead of the customary doxology of orthodox Christianity, the closing exercise consists of the repetition of what is termed the Scientific Statement of Being, followed by the first three verses of the third chapter of St. John's first Epistle, and a benediction quoted from the Bible. Taken together they constitute an impressive conclusion of the services. The Scientific Statement of Being and the verses from St. John which follow are the very essence of Christian Science.

"There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."[1]

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall

[1]Science and Health, page 468.

be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure."[1]

The observance of the Sacrament or Lord's Supper differs from the practice of other religious denominations in being a commemoration not of Jesus' last supper with the disciples, but of the breakfast after the ascension. "The Passover, which Jesus ate with his disciples in the month Nisan, on the night before his crucifixion, was a mournful occasion, a sad supper, taken at the close of day in the twilight of a glorious career, with shadows fast falling around; and this supper closed forever Jesus' ritualism or concessions to matter." The Christian Science communion service commemorates the spiritual meeting of the Saviour and the disciples after the resurrection. The service is without the use of material emblems. "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or God *with us;* and if a friend be with us, why need we memorials of that friend?"[2]

In that service, Christian Scientists "bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight."[3]

There is no provision in the order of service for observance of the rite of baptism by outward forms, either by sprinkling or by immersion. Baptism is defined as a spiritual or new birth, and is interpreted as a purification from error.

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[1]1st John III, 1-3.
[2]Science and Health, pages 32 and 34.
[3]Ibid., page 35.

"The baptism of Spirit, washing the body of all the impurities of flesh, signifies that the pure in heart see God and are approaching spiritual life and its demonstration."[1]

Mrs. Eddy's teachings on the subject of audible prayer are outlined at length in the first chapter of the Christian Science text-book. In the Christian Science services, both on Sunday and on Wednesday evenings, no audible prayers are offered except the Lord's prayer and its spiritual interpretation from Science and Health, but provision is made for silent prayer.

The position of Reader in the church is a revival of an ancient church office. The Christian Science church maintains no choir. Its musical services are rendered by a soloist, the organist and the congregation. Twenty-six lesson-sermons are taken for the twenty-six Sundays of the first six months of the year. Each of these is made up of a Golden Text, a selection from the Scriptures for responsive reading, and a series of correlative passages from the Bible and Science and Health. These selections are read alternately by the Second and the First Readers, respectively, without comment. The same subjects are repeated for the closing six months of the year, but with different passages from the Bible and Science and Health.

The fact that the lesson-sermon is studied at home each day of the week, preliminary to the Sunday services, warrants the statement that the practice of no other religious denomination approaches this simplicity and unity of service and this thorough study of the Bible by the membership in general.

The mid-week testimony meetings of Christian Scientists are led by the First Reader. Those who have been physically healed and who have been morally reformed and mentally transformed by the ministrations of Christian Science, bear testimony with grateful hearts to these benefits. At these mid-week services the churches are usually filled with Chris-

[1]Ibid., page 241.

tian Scientists and others interested. The Sunday morning services also afford the remarkable spectacle of auditoriums often crowded to their fullest capacity,—to hear a simple lesson-sermon, without a preaching service and with an absence of any elaborate musical programme, oratory or sensationalism. More remarkable still, the same simple service is repeated in the evening and is well attended, in part by the same body of earnest Christian students who attended in the morning.

The Christian Science church maintains between five hundred and six hundred free reading rooms, besides an extensive system for the free distribution of Christian Science literature.

Christian Science has not only a simple democratic foundation; it represents the application, on a large scale, of the methods and means employed by the early church to meet the needs of humanity as they exist to-day. In its inception and development the founder has nowhere better displayed her genius than in her selection of the best features in the forms of government and service of other Christian denominations and in her ability to create and organize a Christian brotherhood, analogous to the apostolic church, that should be democratic, independent, congregational. "It is cemented together," says Carol Norton, "not by dogma, organic authority, or officialism, but by the tenets of a common faith and the scientific unity deduced from an exact metaphysical premise and its resultant proof. Creed, form, ceremony and traditional ecclesiastical authority find no place in the religion of Christian Science; and its founder and all authorized teachers place no stress on materialistic, philosophical speculation, or guessing, in the realm of its curative therapeutics. It is an exact mental science, and as such proves itself."

A distinguishing feature of the membership of the Christian Science church is loyalty to the founder of the church and

to the regulations for personal guidance which the by-laws prescribe. These by-laws, it may be remarked, form a code of Christian living which finds an astonishing degree of acceptance in the lives of Christian Scientists.

In the face of widespread misrepresentation and persecution, Mrs. Eddy has inculcated the spirit of non-resistance, according to the standards of Jesus. A policy of non-retaliation marks the ways and means of establishing Christian Science. The following by-laws from the Manual illustrate this point:

"A member of this Church shall not publish, nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the courts, or the laws of the land." [1]

"Neither animosity, nor mere personal attachment, should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness and forgiveness. The members of this church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously." [2]

The second of these By-Laws, termed a rule for motives and acts, is required to be read at each service on the first Sunday of each month in the Mother Church and the branch churches.

The following by-law, inculcating non-resistance, is made so imperative that any departure from it disqualifies a member for office in the church or for the Board of Lectureship and renders him liable to discipline and possible dismissal from the Mother Church.

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[1] Church Manual, Art. VIII, Sec. 26.
[2] Church Manual, Art. VIII, Sec. 1.

"He who dated the Christian era is the Ensample in Christian Science. Careless comparison, or irreverent reference to Christ Jesus is abnormal in a Christian Scientist, and is prohibited. When it is necessary to show the great gulf between Christian Science and theosophy, hypnotism or spiritualism, do it, but without hard words. The wise man saith, 'A soft answer turneth away wrath.' However despitefully used and misrepresented by the churches or the press, in return employ no violent invective, and do good unto your enemies when the opportunity occurs."[1]

The financial plan for maintaining the Mother Church is the perfection of democratic simplicity. It calls for a regular contribution of only $1.00 per annum from its membership. This method obviates the necessity of appeals for funds. It lays no onerous burdens upon a few, but gives each member an opportunity to contribute to the financial support of the church in a manner that involves no hardship.

The fraternal spirit among Christian Scientists is a distinguishing feature of the Church. In no ethical society or brotherhood and in none of the orthodox churches is this spirit so noticeable or characteristic. The monthly publication in the *Christian Science Journal* of a list of the Christian Science churches and societies puts Christian Scientists in touch with every local church and society in the world. In case of the removal of a member to a different city it establishes a bond of unity and a spirit of helpfulness which ties all Scientists together and makes them one body of believers,—fellow-members and fellow-worshippers. The publication in the *Journal* of a list of recognized practitioners throughout the world similarly safeguards, not only Scientists and the Christian Science movement, but also the inquiring and relief-seeking public.

[1]Ibid., Art. VIII, Sec. 3.

IV

SIMILARITY BETWEEN THE PRIMITIVE CHRISTIAN CHURCH AND CHRISTIAN SCIENCE

THE early Christian church was a society; a free and ordered brotherhood; a true democracy. It was founded upon the teachings of Christ Jesus, the greatest socialist who ever lived. This church did not recognize sorrow and suffering as irremediable phases of human existence or as realities of being. The ministry of its Founder and its adherence to his example were a complete, consistent and visible demonstration of this fact. Every evil he sought to remove; every disease he loved to heal. His whole aim was to inculcate the understanding which could, and so far as he was understood, did eliminate them.

The highest possible ethical ideal or standard of conduct,—love for humanity,—was the foundation and the superstructure of the early Christian church. It promoted the general welfare; it made the concern of the individual the concern of the whole community; it established an equality of possession and of ministry to each man's needs; it brought healing to the sick, and satisfaction to mind and heart; it proclaimed the kingdom of heaven as a condition at hand, and not as belonging to a distant and uncertain future. Its relation was not merely a relationship to God; it included relationship to men, a fellowship and brotherly compassion which made its ministry to others' needs expressions of the love of God, dwelling in its adherents. It was a religion the poor man could understand;

it was a new expression of fraternity, of real democracy; it expressed the spirit of cooperation in which the interest of the individual was the interest of the whole. Socialism can find no higher content of life than those ideals which were realized by the Christian society which the immediate followers of Christ Jesus established on earth.

Jesus instituted no form of church government, nor do his teachings afford any sanction for the establishment of a priesthood or ministerial class. He taught that "God is Spirit," and they that worship Him must do so in "spirit and in truth." He instituted no special exclusive kind of ecclesiastical priesthood as an instrument or vehicle of divine mercy. Nor did he provide for a corporate and humanly organized church having a monopoly of the Holy Ghost, with a set of officers who should direct its affairs. The institutional life of the apostolic church was of the most rudimentary character.

If we turn to the religious history of the centuries that have elapsed since Anno Domini one, we find that the nearest approximation to the spirit and life of the early Christian church is afforded by the Christian Science church, wherein is found the largest degree of freedom from the trammels which organized Christianity has accumulated during the past seventeen centuries. In general structure the Christian Science church closely resembles that of the primitive Christian church, and like the early church "possesses one and the same faith throughout the whole world." The early Christian church was imbued with a living faith in God and in Christ Jesus, by whose teachings it was bound together by simple ties of fellowship and Christian accord and activity. It was a society which linked together its members by the mystic tie of spiritual communion, a church in which Christ was the divine authority and over which he reigned. Like it, Christian Science exhibits a religious faith which binds its followers all over the world

in true Christian fellowship, a faith that is instinct with vitality and is the inspiration of its religious life and activity.

The tenets of the Christian Science church leave no room for theological bickering, for a multitude of warring sects, or for a confusing clash over doctrines, dogmas, creeds or questions of apostolic succession. Christian Science, under the inspiration of a leader who has followed the guidance of the Holy Spirit, finds the truth in the teachings of Jesus. It is striving to do that which the Master and his apostles taught. Its system of doctrine is based upon the inspired word of God and is limited to the express statement of Holy Scriptures, free from later partisan and theoretical accretions. It lays no requirements upon its followers for a verbal subscription to theological formulas and traditions, which are mere husks and shells that, to use the language of a religious writer, "ultimate in a dyspeptic and diseased Christianity." It insists upon the truth, the whole truth, and nothing but the truth; for therein alone is peace and unity.

The Founder of Christian Science declared that "Christianity will never be based on a divine Principle and so found to be unerring, until its absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy, can wash away its foundation, for it is built upon the rock, Christ."[1]

On this basis Christian Science is reconciling Jew and Christian as the early church united Jew and Gentile, bond and free, for it has the operative ethical principle which binds the Old and New Testaments in indissoluble union. It furnishes a basis upon which labor and capital may be reconciled and opens the way to the solution of economic and industrial difficulties, —a solution with which the success of organized Christianity in our day is so inextricably involved. On its platform of

[1] Science and Health, page 483.

Christly love and good works it will persuade the heathen world that Christianity is something more than an imposition of western manners and an alien civilization upon an unwilling Orient, just as the early church softened and moulded life in Rome. It is slowly but surely knitting together all nations and races in a Catholicism which will ultimately realize the highest ideals of Christianity, a Catholicism which Professor Briggs, with prophetic discernment, has eloquently described as the one catholic church which will speedily draw all mankind into the kingdom of our God and Saviour.

The primitive Christian church was a new religious movement, a great and living faith, a new expression of true religious fraternity and Christian fellowship. It fulfilled its Founder's command to preach the gospel, to heal the sick and to establish the kingdom of heaven upon earth. In it the basis of union was a changed life and the preeminence of spiritual gifts over official rule, and the equality of all Christians except as the well-ordering of the community required a division of functions. The real source of this organization was inward and spiritual. To quote Professor E. C. Moore, "the original Christianity was an enthusiasm, an inspiration, an idealism for which no organization was needed." Like it the Christian Science church is a lay member's church, in which equality of spiritual gifts and functions finds its best expression.

The simplicity of the religious services of the early church is paralleled by the quiet yet deep enthusiasm of the Christian Science body, the association of believers held together by a spirit of Christian unity and a common hope. Both churches are distinguished by the spirituality of their teachings and by the exercise of the healing power of the gospel of Christ Jesus.

The early church, after the first few years, made no distinction between Jew and Gentile. Jesus' gospel was to be

preached to every creature, and all were welcome to its fellowship. It held, as Peter exclaimed, that "God is no respecter of persons: but every nation that feareth before Him and worketh righteousness, is accepted with Him." Christian Science measures up to this standard: it is a universal religion. It appeals to all classes and conditions of men. Its clientèle is the human race.

In an age when Protestant confessions of faith have been generally cast aside as inadequate, and the movement for revision of old, and for the establishment of new creeds, persists in spite of every obstacle and every resistance, in an age when the current of thought, at work during the last century, is working more powerfully than ever, it must be evident to all who know, that in a very few years, as Professor Briggs has justly remarked, not a single Protestant or Catholic confession of faith will retain binding authority in any denomination,—it is in this age that Christian Science presents its platform of religious belief, identical with the verities of the Christian religion, expressed in the Apostles' and the Nicene creeds as originally understood and applied.

The Christian Science tenets and the healing ministry furnish a basis of faith and works upon which Jews and Gentiles, Evangelicals, Catholics, Churchmen, Atheists, Greeks, Orientals and Rationalists, not merely *may be* bound together, but *are being* bound together in Christian fellowship. Christian Science rises in a pyramid of grace above the tombs of dead theories and parties and above dreary wastes of human speculation. Its fundamental propositions are that God is infinite Truth, Life and Love, and that man is a spiritual being made in God's image and likeness. It emphasizes the Ten Commandments, the Sermon on the Mount, the Lord's Prayer and the Ninety-first Psalm. Its teachings admit no reality to evil, sin or death as a part of the spiritual universe, in which

God is all in all and man is His image and likeness. It overturns "the whole dark pile of human mockeries" raised by a false scholastic theology whose teachings have ever been a dispensation of despair, which for centuries has rested like a pall, upon the race.

Christ Jesus proved that God's power can be relied upon, when rightly applied, to heal sin, sickness and death. His mission was to destroy the works of the devil and to bring life and immortality to light. "Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth as must be the case in the cycles of divine light." [1]

[1] Science and Health, page 135.

V

SPREAD OF THE MOVEMENT

THE first Christian Science church building was dedicated at Oconto, Wisconsin, in 1887. Twelve years later there were twenty incorporated churches and ninety societies. The *Christian Science Journal* of October, 1910, publishes the addresses of 1,236 churches and societies, a gain of 1,126, or at the average rate of 102 per annum for the past eleven years, within a fraction of two for every week in this entire period.

No statistics are available from which to arrive at the value of Christian Science church property. The extension to the Mother Church in Boston was completed at a cost of $2,000,000. The First Church in New York City cost $1,250,000, the Second Church $1,000,000. Chicago has a number of costly churches. The aggregate amount of investment in Christian Science places of worship, it is safe to say, would aggregate from $25,000,000 to $28,000,000. The remarkable growth which this indicates has been attained without recourse to sensationalism or proselyting or the maintenance of an expensive preaching force. The Christian Science church does not indulge in fairs, festivals, sociables or suppers. It makes no attempt to fill the rôle of purveyor to the public, or to furnish musical entertainments and prayer services in competition with theatre, lecture-room, or concert hall. The avenues of accession adopted are normal ones. They do not approach what may be termed revivalistic or sensational methods, but are self-sustained and representative of a religion of works.

No church buildings are allowed to be dedicated unless wholly free from debt. The wisdom of this rule will be amply vindicated when one remembers the struggles of burdened orthodox Christian congregations to pay the interest on the debts which hang over their churches, and the rejoicing when, after many years, a point is reached where a mortgage is paid and a bonfire is started with the cancelled paper.

The movement has not been confined to any particular state or section of this country. Christian Science churches and societies are to be found in every state and territory in the Union. Elsewhere on this continent, as well as abroad, progress has been widespread, as the following list will show. Christian Science has gained a foothold in

Quebec
Ontario
New Brunswick
Saskatchewan
Nova Scotia
Alberta
British Columbia
Manitoba
Bahama Islands
Panama Canal Zone
Argentine Republic
Italy
Philippine Islands
Sandwich Islands
Norway
Argentina, South America
Mexico
England
Scotland
Wales
Ireland
Guernsey, Channel Islands
France
Germany
Holland
Switzerland
China
Australia
New South Wales
Transvaal
West Indies
Sweden
Denmark
South Africa
Egypt
Japan
South America
Cuba
New Zealand

In all these countries Christian Science has either an incorporated church or a society in process of being formed into a church.

Speaking of the growth of the movement in England, Frederick Dixon, writing to one of the English periodicals, says:

"There is one fact with respect to the Christian Science movement which no reasonable person has ever been known to question. It is that it is always gathering force with the most amazing persistency, and yet without the aid of any of those proselytizing methods which for centuries have been regarded as inseparable from a successful religious propaganda. Fourteen years ago the entire 'outward visible sign' of the movement in the United Kingdom could have been discovered in a tiny meeting of some half score of persons in a little west-end London flat. To-day that meeting has not only burst its original confines, it has gathered such momentum that the teaching which inspired it has permeated the religious and social life of the whole kingdom, and is flowing with the placid force of some great river through the whole empire."

There are no available statistics that will indicate the exact membership of the 1,236 churches and societies. This is in conformity with the provisions of a By-Law of the Mother Church which reads as follows: "Christian Scientists shall not report for publication the number of the members of the Mother Church, nor that of the branch churches. According to the Scripture they shall turn away from personality and numbering the people." Therefore the Christian Science authorities do not publish statistics of membership. The figures given by Dr. Carroll, a church statistician, are necessarily little else than mere guesswork. Assuming an average of two hundred members for each of the churches and societies the total membership would aggregate about 250,000. Recent estimates place the figure at 320,000.

According to the report of the Clerk of the Mother Church, given at the annual meeting held in Boston recently, the

growth in membership during the year just closed has been in excess of all previous years. The attendance at the lectures given under the auspices of the Board of Lectureship reached nearly seven hundred thousand.

There is necessarily a degree of uncertainty as to how far the Christian Science movement has penetrated society, since there are large numbers of people who, while interested in the movement and attending service, are unwilling to announce their allegiance to the cause or to openly appear identified with it. But taking the aggregate estimated membership and following at a ratio similar to that adopted by the early Methodist church, this would give Christian Science a present following of about 1,750,000 to 2,000,000. According to a memorial presented at Conference, the early Methodist church claimed a following of 1,000,000, on an official membership of 140,000. The celebrated alienist, Alexander Allen Hamilton, who spent some time at Pleasant View not long ago, placed the Christian Science following at 800,000; some have estimated it at 1,500,000; others at still higher figures.

Taking into account the healing work of Christian Science practitioners, as evidenced by the enormous number of cures which these practitioners have effected, there is little doubt that Christian Science has in process of assimilation a prodigious following, independent of the following and connections which directly arise from the present Christian Science membership. It is impossible to estimate this outside following, except in a most general way. The cures accomplished are the most effective and powerful propaganda of Christian Science; they number, in the aggregate, thousands upon thousands and thus serve continually to extend the sphere of influences of the movement. The outside following may be variously estimated at 400,000 to 500,000 people. It may, therefore, be safe to say that at present Christian Science has a membership and a following of about 2,000,000 to 2,500,000.

PART III

What, then, is man! What, then, is man! He endures but for an hour, and is crushed before the moth. Yet in the being and in the working of a faithful man is there already (as all faith from the beginning, gives assurance) a something that pertains not to this wild death-element of Time; that triumphs over Time, and is, and will be, when Time shall be no more.—CARLYLE.

Our own spirit is the vestibule which we must enter, as threshold to the temple of the eternal, and wherein alone we can catch any whisper from the Holy of Holies.—JAMES MARTINEAU.

A mind not to be changed by place or time . . . And in itself can make a heaven of hell, a hell of heaven.—MILTON.

"I hold it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping stones
Of their dead selves to higher things."

"I am a part of all that I have met;
Yet all experience is an arch where thro'
Gleams that untravelled world, whose margin fades
Forever and forever when I move."

"Whoso hath felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, tho' thou deniest,
Stand thou on one side for on this am I."

"Ye shall know the truth, and the truth shall make you free."—JOHN viii.32.

I

MATERIALISM, THE BANE

HEGEL, the German philosopher, held that all true progress, or, in other words, "The Consummation of the Infinite End," consists in the removal of the illusions which the human mind has created. Another great German philosopher, Immanuel Kant, declared that the purpose of philosophy is not so much the discovery of truth, as the prevention of error, and says, "I had to destroy [sham] knowledge to make room for rational faith." He distinguishes between human understanding and divine understanding; between the divine or only real Mind, and the false human or mortal mind; between human speculation and divine revelation. In so doing he has rendered the greatest possible service to religion.

Gautama, the Buddha, taught that ignorance is the cause of all the evil in the world. It is the fruitful soil from which springs the fear-thought which has fettered human capacity and held mankind in bondage for ages. By fear I do not mean that sort of manifestation which is largely a physical sense rather than a feeling. The bravest of men have known what this kind of fear means. "A coward is he," said Marshal Ney, "who boasts that he was never afraid." The story is told of a young soldier who, after a battle, was questioned by the Colonel and confessed that he had been much alarmed, "but," he added, "I had my orders." The Colonel replied: "You were frightened but you did your duty nevertheless. You are a brave man."

Fear on its physical side is an apprehension of personal danger. It always implies the consciousness of danger and the refusal or moral inability to face that danger. But fear which has its roots in sheer ignorance is the most deadly and widespread form of fear, far exceeding the physical fear or apprehension of recognized dangers which can be partially, if not wholly, overcome by force of will, the forgetfulness of self, or the sense of duty. Fear which is born of ignorance is Homer's "doleful prophet of ill." It has found universal service in every country and continued manifestation in every land. The suggestions and forebodings of this calamity-prophet have a thousand-fold greater potency because of the secret fears which materialism has planted in the human heart. It is this sort of fear which makes us pessimists instead of optimists; which creates a brood of morbid apprehensions that not only fill our sleeping but our waking hours with visions of dire impending ills and robs us of both physical and mental strength.

Fear takes elasticity out of the step and courage out of the heart; it wrinkles the brow, saddens the countenance and robs the cheek of its bloom. It is at the bottom of the worry, anxiety and timidity which come into our lives. It creates the thousand and one subtle apprehensions, anxieties and morbid forebodings which blight the soul of men. It induces the attitude of mind which keeps one on the lookout for evil instead of good and leaves men subject to the assaults of doubt, misunderstanding and discouragement. "Fear," says Horace Fletcher, "is an acid which is pumped into one's atmosphere. It causes mental, moral and spiritual asphyxiation and sometimes death; death to energy and all growth."

Fear plants the untimely thought of old age in the human breast and thus enfeebles the frame, weakens the voice, palsies the limbs and robs life of that serenity and comfort which

should be the fruit of effort, ripened experience and increased knowledge of life. It puts its withering touch on hope, aspiration, anticipation and the higher ideals of life. It points downward and not upward; it plants an open grave in the pathway of every human being. To the despairing it offers the pessimist's outlook upon life. To every burdened soul it brings naught of cheer and help, only the subtle and dismal suggestion, "Is life worth living?" and so paralyzes the heart, from which courage and hope should never depart.

II

The materialist lives his daily life, knowing nothing except what his material senses have brought within the range of his experience. Ignorant of the existence of God, or blindly worshipping some unknown power in superstition and fear, he sees nothing but obstacles to life and happiness and goes to his grave believing sin, sickness, sorrow, pain and death to be the sum and substance of man's existence. Unfortunately, the great mass of the world's inhabitants still accept or subscribe to this materialistic philosophy of life, to which Goethe has given poetic expression in these words:

> "By eternal laws of iron ruled,
> Must all fulfil the circle of their destiny."

Materialism is not a book of hope; its gospel is not a gospel of good cheer but of despair. For the immortal soul it substitutes fleeting sense and gathers gloom where sunshine really fills the skies of human life, knowing not that life is more than the body and lives triumphant over every material condition; knowing not that the transition called death but results in a change of experience, that we who are involved in this mortal coil are in a dream-like and unreal condition.

Materialism hangs the calendar on the wall with its despair-

ing motto: "Time is fleeting and death is certain." It knows naught of the timelessness of time; naught of the eternal NOW in human life, into which the to-morrow never comes; nor does it know that man cannot wander from the present, which is infinite, to a future, which would be finite. The materialist is submissive to death as being in supposed accord with the inevitable laws of life. "We are agnostics," says Philip Vivian, "and though some may preserve an agnosticism concerning the continuance of consciousness after death, *we are all resigned to the inevitable.*"

In the words of one of the stanzas of Mrs. Huxley's poem entitled "Browning's Funeral," the last three lines of which Professor Huxley requested to be inscribed upon his gravestone in St. Marylebone Cemetery, in East Finchley:

"And if there be no meeting past the grave,
And if all is darkness, silence, yet 'tis rest;
Be not afraid, ye waiting hearts that weep,
For God still giveth 'His beloved sleep,'
And if an endless sleep He wills, so best."

III

The materialistic notion that there is no outside power, no future to be feared and no terrible and grewsome fate to overtake us, may perhaps enable someone, when his earth-life reaches its close, to "wrap the drapery of his couch about him and lie down to pleasant dreams." But even this poor comfort is denied the human race. A materialistic theology follows closely upon the trail of a materialistic science. Its fear-fiend stands ever ready to conjure up pictures of a dread hereafter; to rob men of even that fancied security which a materialistic doctrine that death actually does end all may afford some hearts. It arouses the direst apprehensions con-

cerning what is beyond the veil. It tells us that this life does not end in the grave; that man is a miserable sinner under the curse of a broken law; that life here is but a prelude to an unending life beyond this vale of tears. It presents the picture of a vengeful Jehovah who in wrath will blast our souls everlastingly. It paints the tortures of a materialistic hell of suffering; tells us that there is no hope for the wicked, no peace here or hereafter. The whole ecclesiastical doctrine of the future has always been and still is materialism of the purest type. It teaches that the material bodies of "the just" shall rise and dwell in a material heaven, that all the joys of the most advanced civilization await the pious believers in paradise, while an all-loving Father reserves eternal fires for the godless—about nine-tenths of the human race.

The old theologians have said that the Bible teaches this monstrous doctrine; and instances are not wanting of the most revolting descriptions of hell and its torments by preachers of more modern times. I am not exaggerating the picture nor exceeding the facts. There is a book extant, which happened to fall into my hands recently, that describes the horrors of the infernal regions in an even more realistic fashion. Hell is pictured as a region of darkness and torment, a place from which escape is barred by great iron gates, where the damned must stand in endless torture of body and soul. And this book is a part of the educational literature of a prominent religious denomination and is issued as a religious work for the instruction of children!

IV

Years ago the appearance of Halley's comet produced the most paralyzing effect upon the ignorant and the superstitious. But science exploring the realms of space finds sun and stars and planets revolving in their orbits, held to their ap-

pointed courses by the law of gravitation. Astronomers now assure us that there is absolutely no occasion whatever for fear because of the appearance of a comet in the sky; that comets have been visiting the earth periodically and harmlessly for untold ages.

Astronomical science has driven out of human consciousness the fear of the comet which oppressed the race for centuries. How did it accomplish this result so fraught with benefit to humanity? By revealing the truth concerning the motions of the heavenly bodies and the orbits of these erratic visitants to our skies. It has taught us to witness the appearance of a comet with the utmost unconcern and indifference; we even wax facetious when its tail disappears in thin air as the tail of Halley's comet did the other day.

Christian Science has inscribed and furnished the Scriptures of the New World, the great canon of the Book of Hope, the true hope that hath its foundations laid in that knowledge of the Christ-Truth which frees the soul from its bondage to material sense. It comes as an evangel of these latter days, an evangel of hope and good cheer, a messenger of glad tidings which shall be to all people. In the language of one who will not be charged with over-partiality for the Christian Science cause, "It has revolutionized the lives of its followers; it has banished the gloom which has shadowed them; it has lifted them out of grief and care and doubt and fear and made their lives beautiful. It has brought healing, not only of the body but of the persecuted spirit of man; it has banished his troubles and kept his life serene, sunny and contented." [1]

Fear is the bane of human life. Its antidote is to be found in a true, demonstrable science which will dissipate the igno-

[1] Mark Twain, in Christian Science, pages 286-287.

rance which now envelops the mind. Is Christian Science that antidote? Is it a true, demonstrable science? Will it effectually dispel the fear-thought which now burdens the minds of men and plant hope where despair now reigns; will it bring courage to take the place of those dread apprehensions which have so long oppressed our spirits? Let us consider its doctrines and healing ministry in the light of these enquiries.

II

IS CHRISTIAN SCIENCE THE ANTIDOTE?

THROUGH the Christian Science Text-book, "Science and Health, with Key to the Scriptures," in which the teachings of Christian Science and the method of demonstration are set forth, Mary Baker Eddy makes answer concerning that which philosophers, scientists and theologians for centuries have been asking, viz.: the nature and attributes of God, of man and the universe. The Science which she unfolds introduces new views of the teaching and works of Jesus Christ; it offers a solution of the baffling mystery of evil, sin, disease and death. "Mortal existence is an enigma. Every day is a mystery. The testimony of the corporeal senses cannot inform us what is real and what is delusive, but the revelations of Christian Science unlock the treasures of Truth."[1]

Concerning these subjects Christian Science purports to give a fresh statement of truth. It involves a startling and momentous change in human belief. It discards all human speculations, theories, superstitions and irrational concepts concerning God, His being and intent, and His relation to that which He created, and undertakes to declare a correct apprehension and right understanding of the true God and of God's nature, qualities and law. It holds to the record of creation as contained in the first chapter of the Old Testament, the narrative of the spiritual creation, the complete and finished

[1]Science and Health, page 70.

work of Deity. The record contained in the second chapter of Genesis, in which man is represented as having been formed of the dust of the ground, is declared to be antagonistic to the first account, and, therefore, inconsistent, false and unreal. In its analysis of the first record, which clearly indicates the creation by an omnipotent and omniscient God of an absolutely perfect and everlasting universe, the term man is used as "the generic term for all that reflects God's image and likeness." [1]

To the materialist Mrs. Eddy declares that the physical universe cognized by the corporeal senses, "the world of sense perception," has no real existence or entity; that matter is non-intelligent and cannot perform any function of Mind; that Mind is self-existent and is the only self-existence in the universe; in short, that matter reduced to its final nothingness is a mere name for a false concept.

To the medical profession, entrenched for centuries in the conviction that man is a physical being, that disease lies hidden in the organs and tissues of the material body, and that material remedies are indispensable to its cure, Mrs. Eddy declares that sin and ignorance are the sources of physical ailments, and that divine Principle or Truth is the one sufficient remedy for both sin and sickness.

The teachings of Christian Science concerning an evil personality, named Satan, are in sharp contrast to orthodox views, wherein we are taught to regard the Devil as something supernatural, a being from whom men cannot escape. This horrible sense of the power of evil has hung upon and mildewed the human race; its claims have deprived men of dominion over evil. What is more paralyzing to endeavor than to suppose that there is opposed to us a mysterious power, a super-

[1] Science and Health, page 475.

natural agency, with which we cannot cope; which in spite of our every effort may drag us down to infinite punishment for the finite sins we have committed?

In Christian Science good is regarded as natural and normal: evil as illegitimate and abnormal. As a student of scientific Christianity, Mrs. Eddy recognized the prevalence of a mesmeric belief that evil is an entity, that it is potent. This pernicious belief she has sought to dispel by teaching that the belief in evil is all the evil there is and that this belief, acting through and upon mortals and things, procures all the phenomena of evil. The phenomena perceived and accepted through the ever-changing physical senses Christian Science characterizes as belief and not knowledge. It teaches that real knowledge is not based on sense perception, but upon the truth, which is absolute, unchanging and demonstrable: that belief may or may not be according to fact, whereas knowledge in metaphysics is always true. The teaching of Christian Science includes the affirmation that false belief is wholly responsible for the ills and sufferings experienced by mankind. It has entered the arena of thought as the champion of all who would escape that iniquitous reign of ignorance, fear and superstition which belief in the supposed presence and power of evil has engendered.

To the theologian, Mrs. Eddy declares that God is the author of all true being, the origin and source of all entity or existence; that His works are spiritual, righteous, unchanging and eternal; that He is the conscious, energizing, governing and sustaining power of the universe, that His law means the completeness, perfection and harmonious operation of all that is. She further affirms that God does not create evil and is not responsible for it in any form: that evil can never lodge in His thought, else He were not wholly good. Evil is declared to have no origin in Spirit, no entity, no reality of God's mak-

ing, and no standing nor existence in God's realm; nor does God authorize the miseries of our earthly experience. Thus lacking divine sanction, they have no real entity or existence.

Hell, according to the teachings of Christian Science, is an abomination and a fraud, entitled only to the execration of mankind. It is declared to be a state of wretched consciousness, utterly unlike God and the conceded essentials of God's being, an illegitimate monstrosity which has no verity, no existence. The various schemes of salvation evolved in the solitude of the study and expressed in the teaching of scholastic theology Mrs. Eddy declares are founded upon the letter and not the spirit of the Scriptures and dishonor every reasonable concept of the Deity.

To the natural scientist, floundering in the meshes of materialism and agnosticism, and endeavoring to explain the facts of the universe upon the assumption that matter is its fundamental constituent, Mrs. Eddy presents the facts of Christian idealism, declaring that the right basis for all true science is Spirit, not matter; that Science is the law of Mind, not matter; that this law has no relation to or recognition of matter, and that this Science overturns the testimony of the senses and reveals the existence of God and God's idea.

II

It has been pointed out that the Christian Science concept of God is admirably set forth in the Westminster Confession of Faith, which has been substantially adopted by all evangelical Christian churches. If Christian Scientists worship the God of the orthodox church, there is no ground for the criticisms as to the basis of Christian Science. The Westminster definition of God is as follows:

"There is one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts

or passions, immutable, immense, eternal, incomprehensible [to mortal sense], almighty, most wise, most loving, gracious, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin."

Christian Science claims to be progressive and to mark an advance in religion, because it throws the strong light of science upon the nature and attributes of Deity, upon the teaching and work of the Christ, and because it makes clear and emphasizes the essential import of the Bible's spiritual message.

The tenets of the Christian Science church include the fundamental doctrines of the Christian church, and all the essentials incorporated in a pure Christianity. The striking resemblance between the first three tenets already quoted, and those of the Apostles' creed and the Nicene creed, which theologians regard as a "sufficient statement of the Christian faith," is somewhat striking.

III

It should be stated here that the Christian Science textbook is not presented to the world as an endeavor to rewrite the Bible, or to revise the teachings of Jesus Christ. Christian Science does not contemplate a new Bible, but the same Bible, explained upon its spiritual basis, the aim being to make clear the essential, imperishable import of that Bible's spiritual messages. Christian Science does not undertake to proclaim a new God, but the one, only, true God; nor does it make an attempt to set forth an improved Christ, it affirms that there is but one Christ, who is in the bosom of the Father, perfect, eternal, indestructible.

Christian Science is declared to be a definite, systematic and demonstrable statement of the truth about the Christian-

ity of Christ; the truth about God, man and the universe. It comes to a world full of sin, suffering, disease and death, offering illumination, spiritual stimulus, freedom and joy. It claims to be able to effect the healing and redemption of humanity; to replace long years of invalidism with joyful health; to bring surcease from pain, the healing of all kinds of functional and organic diseases, and a new and inspiring sense of the nearness of divine love and power; to open the Scriptures and lead to their daily study; to enable mankind to lead a purer, nobler life, to love God and men more truly; and to enable mankind to overcome human ills, or to bear them with less irritation and complaint.

Christian Science is giving religious faith a new direction. It is placing the emphasis, not upon things which are seen, but upon things which are not seen, real things, important things; it teaches us to see in their true relations the visible and the invisible, the temporal and the eternal. It is not so much concerned in escaping from a hell in the future as in banishing hell from present-day experience; it is more active in bringing in Christ's kingdom of heaven on earth than in getting ready here for some future realm.

The Christian Science system of treating disease is declared to be a practical one, which can be understood and successfully and generally applied to the healing of physical ailments of all kinds. It claims to be scientific, i. e., precise and undeviating, because based upon Principle and governed by unvarying rules. It declares that exact results are obtained when these rules are correctly applied, and insists that "sneers at the application of the word *Science* to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a divine given rule and subjected to proof."[1] It insists that the verity of its postulates can be

[1] Science and Health, page 341.

demonstrated with scientific accuracy, and offers as incontestable proof the moral and spiritual changes wrought in the lives of its followers, and the healing works performed by its practitioners. It points to these healing works as open and conclusive demonstrations of the validity of its claims, and affirms that such cures are similar in character and modus to those instances of spiritual healing performed by the apostles in the early days of Christianity.

IV

Over and against the so-called natural laws which decree decrepitude or breakdown as the result of overwork, trying climate, or any other supposed cause, Christian Science places the supremacy of spiritual law and insists that the power of God is available to interpose a successful veto and with His immutable law to frustrate the attempted destruction. It teaches that, even if breakdown is due to sin, to moral weakness, the law of God can be applied to wipe out both the desire to sin and the fear of sinning, and also every vestige of the consequence of sin, whether physical or otherwise. The so-called laws producing and governing sin and sickness are declared to be not of divine origin, else it were useless to try to destroy them or their results.

Christian Science declares that all evil is by nature evanescent and transitory; that the attempt to terrorize humanity with dark pictures and awful penalties has not lessened the hold of evil, but has given evil fictitious power. It affirms that suffering mankind never was and never can be won to God or driven into heaven by fear, and that to-day public opinion has come to recognize fear as the seed whence spring many noxious weeds. Sown in among good grain these weeds spoil the good crops. To attempt to rule by fear, or to influence

others by fear, even for their good, is to sow destructive seed broadcast in human consciousness, where it must germinate and develop to its own destruction.

To those who imagine themselves bereft of all hope of salvation here and now, with nothing in prospect but deliverance through death and the promise of good things to come hereafter, Christian Science teachings offer the contrast of a wholly good God, who does not produce the incitements, nor the consequences of sin; who is available now, who saves now and who needs not to be placated, since His love towards us transcends our ability to fully comprehend.

Christian Science teaches mankind to place all phenomena in their proper perspectives, to put evil forces where they belong and to stop attempting to hold divine Mind responsible for the excesses, the furies and the violence of the carnal and fleshly mind, which Mrs. Eddy has aptly named "mortal mind."

V

The basic propositions of Christian Science as set forth in Science and Health, pages 330 to 340, we may sum up as follows:

First. That God is infinite Spirit, the All-in-All; that He is infinite Mind and infinite Life, all-powerful and omnipotent; that He is good. From this proposition the conclusions are drawn and are declared to be self-evident, viz: That, as God is Spirit and All-in-All, the material universe—that which is revealed by the testimony of the physical senses—has no real existence or entity; that in Divine Science the real universe, including man, is spiritual, eternal and harmonious.

Second. That God, being omnipresent Life and omnipotent Good, it necessarily follows that sin, evil, disease and death,

being opposites to Life and Good, can have no real existence or entity. Being the very antipodes of God, they are necessarily comprised solely in human, material belief, and belong not to the divine Mind.

Third. That the admission of the actuality of evil, sin, disease and death denies the allness of God, God's goodness and omnipotence.

Evil is declared to be a negative condition, wanting in all the real factors of a positive force. Being without power of persistence, it is, in the long account, self-destroying. The theory of a force that is evil in purpose and ignorant in method, it is further affirmed, would make life chaotic; that between law and chaos, design and accident, there can be no middle ground.

"Truth," insists the founder of Christian Science, "will be to us 'the resurrection and the life' only as it destroys all error and the belief that Mind, the only immortality of man, can be fettered by the body, and Life be controlled by death."[1] "God," she declares, "is the Principle of divine metaphysics. As there is but one God, there can be but one divine Principle of all Science; and there must be fixed rules for the demonstration of this divine Principle."[2]

Christian Science insists that as God is Spirit, man, the child of God, is spiritual. This does not mean that man may not appear very material to those who believe that materiality is real. In Christian Science the spiritual man is recognized as the only man at the present time, and the nothingness of matter is being proved now as Jesus proved it. Christian Science shows that disease, like materiality, does not exist in reality, but that the lie of disease, like all

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[1] Science and Health, page 292.

[2] Science and Health, page 112.

lies, seems very real until *proved* to be a lie; then only, can one know that it is not the truth and did not emanate from truth.

The claim is made that Christian Science is inconsistent, because it heals disease that does not exist. If diseases do really exist and are God ordained, Christian Science contends that no science can cure them; but the apparent disease is healed, and since this is generally understood, in common usage the word "apparent" is left out. Reality, to Christian Science, is that which is eternal, never changing. All that is temporal, therefore, in this sense is unreal. It is the misconception of this distinction that causes much unthinking criticism of Christian Science.

In an article in the *Cosmopolitan Magazine* Edward H. Kimball says:

"To the medical scientist Mrs. Eddy declares that 'God, the sole Creator of all that has actual, legitimate existence, has not created or procured disease and does not make use of it or cooperate with it for any purpose.' Sickness is an abnormality, wholly illegitimate, unlawful and unnecessary; it is not a natural, indispensable or irresistible incident of man's normal existence; and being at most but a disorder of human procurement, can be and will be exterminated."

In this particular, Christian Science is absolutely in accord with the prophecy of Benjamin Franklin (in 1788), to the effect that the science of healing would be discovered and practised, and when practised would, by sure means, either prevent or cure all manner of diseases, through the power of Mind.

VI

Does Christian Science present a complete structure of religious belief? Mrs. Eddy declares that "the chief stones in the temple of Christian Science are to be found in the following postulates:

"That life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life, and no death."[1]

The twin pillars of the Christian Science structure are, first, the conception of God as All-in-All; and second, the conception of man as made in God's image and likeness.

"All substance, intelligence, wisdom, being, immortality, cause and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows. Divine Metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience—that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind."[2]

Thus Christian Science places God at the basis of its whole structure; it bases every argument upon Him and derives from Him its only strength and sustenance. It declares that God constitutes the foundation and Principle of all true religion. God is represented as declaring concerning His own nature and that of man:

"I am Spirit. Man, whose senses are spiritual, is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory,—all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life.

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[1]Science and Health, page 288.

[2]Science and Health, page 275.

I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM."[1]

Christian Science maintains that, if God is Spirit, then the real man of His creation, made in His image and likeness, and therefore partaking of His nature, must be spiritual, i. e., must express and manifest Spirit. And furthermore, that, as the image and likeness of God, the real man must be complete, happy, wholesome and healthy. Thus he cannot deny his parentage nor bring discredit upon his spiritual ancestry. Science also holds that man must be eternal and indestructible *now,* the ideal man, the son of God, though this conclusion, derived from the word of God, is found to be at variance with the testimony of material sense, which asserts that the experience of mortal man from the cradle to the grave is one of sin, sickness and death, not of undimmed joy and peace.

Here seems to be a discrepancy, and Christian Science provides the necessary explanation by showing that mortal, material men, who are believed to be the sport of circumstances, the prey of discord and the victims of death, are not the real men of God's creation, declared in the Bible to be the image and likeness of God. Christian Science teaches that mortal men are false concepts about the true man, counterfeits attempting to replace the truth, but detected nevertheless because of their unlikeness to God. God, not being the author of mortal, material men, their failures, limitations, losses, final breakdown and death must constitute a self-destructive dream.

Says Clarence B. Eton, in the "Restoration of Primitive Christianity": "An unreserved acceptance of the inspired word naturally implies a firm belief in the divinity and the redemptive mission of Christ, for Christian Science argues that there is no warrant, much less permission, for our taking from

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[1]Science and Health, page 252.

or adding to the purpose or plan of God. We recognize in Christ Jesus as the Son of God, the evidence of the perfect unity, or oneness of God and the real man. We declare that this unity or oneness was attested by the teaching and works which characterized Jesus' ministry and crowned with royal splendor the life of Him who 'spake as never man spake.' Christ Jesus as the recognized Saviour of men fulfilled the capacity of Mediator and Redeemer in the splendid manner of his own life and example. But of incalculable value to us is the great and precious truth, which he by precept and example taught, namely, that God is not the avowed enemy of His own creation. Moreover, we believe that Christ Jesus effected a reconciliation by giving men a better and a truer concept of their relation to God, and not by conciliating the divine anger through his own ignominious death."

VII

Christian Science brings to us the thought of harmony, the denial of disease and the affirmation that God is good and life is beautiful; it insists that man is not under the law of limited opportunity, but that he is subject to the law of boundless and perpetual opportunity; that the only legitimate law is the law of God, and that the right understanding of His law and obedience thereto give a legitimate and ample maintenance.

Christian Science inculcates a spirit of expectancy which is the open door to welfare; it teaches that man is entitled to the fulness and ampleness of life, that for every phase of wrong thinking, which waylays and obstructs the human race, there is the positive, true thought of dominion, hope and power, which is an irresistible offset thereto. It reveals the actuality of Spirit, acquaints its adherents with God and eternal life; promises to men a betterment of their present

experience on earth, and performs according to its promise. It does not invite anyone to die in order to be saved or to be happy. Its essence and import is the expectation of life, health, immortality and righteousness.

Christian Science affirms that no legitimate limitation rests upon mankind, or is competent to repress man's normal capacity; it teaches the majesty, sublimity and perfections of infinite Mind, and that men should work according to the law of this Mind, for it is the supreme influence of this Mind in men that means health and life and boundless opportunity and recompense. It excludes gossip about one's health, because of the consequent implications which such discussions involve. Thereby it does an untold amount of good, even if it does deprive society of one of its stock subjects of conversation. Christian Science teaches that images of disease should not be allowed to take form in thought, and for the same reason would rule funeral processions from our streets, and the undertaker's name and address from the front of the church.

Christian Science replaces darkness and gloom with the light of life; it eliminates worry, and teaches men that God is really able to care for His world and to govern His own ideas. It teaches us to rise above threatening conditions, to refuse to accept evil beforehand, to rise above the level of thought where evil seems to rule, and by entering into the peace of the kingdom of heaven, to bring to pass in our lives the order and harmony of God's government. It teaches us that discouragement has no place in good and that work which God sustains can involve no anxiety. It removes not only the sense of limitation but the belief that to-day's failure can be final. In place of a sense of limited opportunity which hampers thought, it teaches that man reflects the divine and perfect activity, and that there is an inexhaustible source of life and

action which man is created to express, that when men's doings are truly taken out of human sense and based in God, there is no fatigue and no need of recuperation physically or mentally, since pure mental powers and capacities do not wear out by constant use, but on the contrary are strengthened through exercise.

"Christian Science is dawning upon a material age. The great spiritual facts of being, like rays of light, shine in the darkness, though the darkness, comprehending them not, may deny their reality. The proof that the system stated in this book is Christianly scientific resides in the good this system accomplishes, for it cures on a divine, demonstrable Principle which all may understand. . . . . Christian Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony."[1]

VIII

Christian Science affirms the superiority of spiritual over physical power as the central fact of the Bible and points to the numerous instances of the triumph of Spirit, Mind, over matter, as indubitable proof of that fact.

Christian Science has shown the falsity of the material concepts of man, of matter and of physical cause. Its teachings destroy, in human consciousness, the belief that there is life, power, substance or intelligence apart from God. When this is successfully accomplished, the beliefs of materiality must necessarily disappear as unrealities which, having only the semblance of reality, vanish before the approach of Truth, even as darkness disappears before the light.

As explained by Frederick Dixon, of the English branch

[1]Science and Health, pages 546-548.

of the Christian Science church, in an article in the *Dublin Express:*

"It is the realization of the infinity of spirit, of the allness of God, which constitutes the truth, the knowledge which Jesus declared would make men free. Precisely in the ratio in which they grasp the truth, they are able to demonstrate it in the spiritual healing of sorrow and sickness and sin; in a word of all that is unlike God.

"In this way the healing work which Christ performed resolves itself into its original and natural meaning of the demonstration of divine Power. The word 'miracle' never has had and never can have any supernatural significance beyond that which has been given to it in scholastic theology."

To the materialistic notion that there is no universe outside the external world of material sense; that man has no soul transcending material conditions; that the finite mind cannot know the infinite or absolute Being, and that God, being absolute, men necessarily cannot come into relationship with Him, Christian Science opposes its clear and positive declaration that life is spiritual and eternal; that man is the essence or embodiment of Divinity, the absolute and eternal source of all energy and life, and has a conscious and dependent relation to God and a conscious capacity to know and understand Him.

According to rationalistic philosophy, all phenomena may be referred to natural as distinguished from supernatural or spiritual causes. It claims that the explanation of the phenomena of nature is to be found in blind force acting necessarily. It holds that the revelation which nature affords is adequate to the religious needs of men without supernatural revelation or influence and maintains that religion is a purely natural development; that nature is the source of religious truth, and that "nature-religion" is sufficient for salvation.

Christian Science, on the other hand, teaches a positive and

assured belief in the infinite personality and sovereignty of one righteous and eternal Deity, who has revealed Himself supernaturally, though rationally, to men, and who is infinitely powerful, wise and good; that He is the great Creator and preserver of all things; that He governs the nations and is man's Heavenly Father; that He created all things for a definite end or ends; that the phenomena of organic life and development can be explained only by conscious or purposive causes, and not by mechanical causes; that all real existence is in God the originator and conservator of all.

Christian Science declares that there is a spiritual universe and a spiritual consciousness pervading it; that the Soul of man is the Soul of the spiritual universe; that man is connected with a past which has no beginning and with a future to which there is no end. It insists that there is no point of likeness between two such opposite conditions as the spiritual or incorporeal and the physical and corporeal; that "when being is understood, Life will be recognized as neither material nor finite, but as infinite,—as God, universal Good, and the belief that life, mind, was ever in a finite form, or good in evil, will be destroyed." [1]

In Christian Science man is "an individual consciousness characterized by the divine Spirit as idea, not matter, and spiritual life is never subject to death. The sinless joy—the perfect harmony and immortality of Life, possessing unlimited divine beauty and goodness without a single bodily pain or pleasure—constitutes the only veritable, indestructible man, whose being is spiritual. This state of existence is scientific and intact—a perfection discernible only by those who have the final understanding of Christ in divine Science." [1]

The so-called scientific conception of natural force and motion and the doctrine of "changes of form but constancy

[1] "Science and Health," page 76.

of force," Christian Science meets with an emphatic affirmation that the only real forces of the universe are spiritual forces and spiritual ideas in their endless forms of manifestation; that the divine Ego or individuality is reflected in all spiritual individuality from the infinitesimal to the infinite.

Opposed to the conception of a mutable, material universe, subject to decay and death, is the declaration of Christian Science that the real universe "is spiritual, harmonious, immutable, divine, eternal; nothing unspiritual can be real, harmonious or eternal. Sin, sickness and mortality are the suppositional antipodes of Spirit and must be contradictions of reality." [1] "The notion that both evil and good are real is a delusion of material sense, which Science will annihilate." [2]

Materialism rises no higher than a belief in a material universe and a material individuality. Christian Science affirms that "the visible universe and material man are poor counterfeits of the invisible universe and spiritual man. Eternal things are God's thoughts as they exist in the spiritual realm of the real. Temporal things are the thoughts of mortals and are unreal, being the opposite of the real or spiritual and eternal." [3]

Christian Science insists that material theories and hypotheses must give place to spiritual ideas which are spiritual verities; that the finite must give place to the infinite—sickness to health, sin to holiness, and God's kingdom come in earth as in heaven. Sharply contradicting the material belief in an assumed reality of sin, sickness and death, it affirms the great fact that God is the only Mind, who must be not only believed but understood, and this understanding is declared to be *the basis of all health, sinlessness and immortality.*

[1] "Science and Health," page 335.

[2] "Science and Health," page 330.

[3] "Science and Health," page 337.

Christian Science in its magnificent hopefulness may seem to offer that which is "too good to be true." But nothing is too good to be true. Things are true because they are good and good because they are true. An absolute conviction that there is an available power stronger than "all those that be against us," will lift the race out of hopelessness and helplessness. Christian Science is eliminating the word "impossible," for all things are possible to God, and to us when we consciously and fully work with God.

"In this new departure of metaphysics God is regarded more as absolute, supreme; and Christ is clad with a richer illumination as our Saviour from sickness, sin and death. God's Fatherliness as Life, Truth and Love makes His sovereignty glorious.

"By this system, too, man has a changed recognition of his relation to God. He is no longer obliged to sin, be sick and die to reach heaven, but is required and empowered to conquer sin, sickness and death; thus, as image and likeness, to reflect Him who destroys death and hell. By this reflection, man becomes the partaker of that Mind whence sprang the universe.

"In Christian Science, progress is demonstration, not doctrine. This Science is ameliorative and regenerative, delivering mankind from all error through the light and love of Truth. It gives to the race loftier desires and new possibilities. It lays the axe at the root of the tree of knowledge, to cut down all that bringeth not forth good fruit; 'and blessed is he whosoever shall not be offended in me.' It touches mind to more spiritual issues, systematizes action, gives a keener sense of Truth and a stronger desire for it.

"Hungering and thirsting after a better life, we shall have it, and become Christian Scientists; learn God aright, and know something of the ideal man, the real man, harmonious and eternal. This movement of thought must push on the ages: it must start the wheels of reason aright, educate the affections to higher resources and leave Christianity unbiased by the superstitions of a senior period."[1]

[1] Miscellaneous Writings, pages 234, 235.

III

CHRISTIAN SCIENCE: IS IT CHRISTIAN?

THERE are those who say that Christian Science is not in accord with the Bible, that it contradicts the teachings of Scripture to such an extent that the orthodox churches are obliged to refuse to extend to the Science churches the right hand of fellowship.

A charge of this kind naturally raises the question: "Is there any authoritative or accepted standard of scriptural interpretation by means of which the orthodoxy or heterodoxy of any given sect claiming to be Christian may be determined?" Christianity, unfortunately, is divided into more than 200 different denominations or sects, all more or less hopelessly at variance on doctrinal points or forms of worship. In New York City, for instance, there are sixty-five Christian denominations which accept the teachings of the Bible and yet are in disagreement as to polity, theology or ritual, and until recently have denied their neighbors a right to the name of Christian.

Many of the dogmas, traditions, theological creeds and time-honored systems of scholastic theology, for which Biblical sanction is claimed, no longer command the approval of modern schools of thought. To anyone who knows the currents of thought which have been working during the past century, and which are yet working still more powerfully, it must be evident, as Prof. Chas. A. Briggs has observed, "that in a few years not a single Protestant confession of faith or catechism will retain binding authority in any denomination."

Dr. Green puts it even more strongly:

"The 'theologies,' various and divergent, that are the reasons for the multitude of divisions and the endless variations of creeds, are in large part archaic, unchanged from the conceptions and the conclusions of medieval philosophy. Theology stands to-day the one unchanged and surviving fragment of the belief and teaching of five centuries ago. Its terms, its very vocabulary, are in words that were in common use only before the invention of printing.

"But theology still sets forth a system that is mystical, unscientific, so full of contradictions that it must be explained, apologized for, twisted into all sorts of impossible interpretations that it may present itself for rational acceptance.

" 'Of course, nobody believes or teaches these things now,' says the liberal theologian of to-day, as he defends his 'heresy' at the bar of orthodox belief and conformity."[1]

Orthodox theologians continue to hold tenaciously to the dogma of post mortem rewards and punishments, as a basic principle in doctrine, and employ the hope of reward and the fear of punishment as an incentive or restraint, but the fact is, hell, as they picture it, has no place in either the Old or the New Testament, as we have already shown in the chapter on theological formulas. Organized Christianity clings determinedly to its belief in evil as something to train character and to be finally transmuted into good. It believes in the existence of a personal devil, who has been busy ever since creation, successfully thwarting the purposes of a beneficent Creator bent upon restoring humanity to its original state of virtue and happiness. "The whole Christian superstructure," says a recent religious writer, "is built upon the belief in a definite evil being. Destroy the Devil and we at once destroy all reason for man's present deplorable condition."

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[1]Dr. Thos. E. Green, *Hampton's Magazine,* August, 1911.

The doctrine of the reality of evil, as a personified evil power, may be a foundation for the superstructure of organized Christianity as it exists to-day, but Jesus Christ did not warrant such teaching, nor did He make it an essential element of that kingdom of heaven on earth which He came to set up. He showed the complete falsity of the assumption that the devil (evil) has power, by saving the sinful, healing the sick and raising the dead.

Since Jesus said, concerning evil (the devil), "there is no truth in him," and so virtually asserted that, as Christian Science teaches, it has no real existence or entity, the question of the origin of evil may be relegated, as a recent writer has suggested, to the consideration of such sage schoolmen as in the past were wont to discuss the question of the total number of devils that at the same instant could disport themselves upon a needle's point.

On the subject of eternal punishment, orthodox Christianity is quite as unscriptural as in its doctrine of a devil who populates hell with human beings. Jesus Christ set forth his mission and the essence of Christianity in the first reported sermon that he preached. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." There is no hint or suggestion here of the doctrine of an endless hell for the unreclaimed heathen. Nevertheless, the American Board of Missions deliberately excludes from its foreign service all missionaries who do not believe in the eternal damnation of pagans ignorant of Christ, and all missionaries not ready to tell pagan audiences that their religion is a damnable error, and that for entertaining it their ancestors have been doomed to perdition. As Lyman Abbott well observes, "This doctrine is

as repugnant to Scripture as it is to sound philosophy and human sentiment."

It is possible for a great clerical or sacerdotal organization to represent the most perfectly organized and administrative ecclesiasticism and yet to effectually exclude the living Spirit of God. We may well ask, with Dr. Abbott, "How does all this accentuation of church polity, theology and ritual, compare with the spirit of Christ?" The answer to this question, as Dr. Abbott has well observed, "is perfectly plain—not at all."

"If His church," as Dr. Fairbairn has pertinently observed, "had conformed to His ideal, had followed His method in His spirit, who could tell what man would have to-day? All we can say is, the vision of the seer of Patmos, who saw the Kingdoms of the world become the kingdom of our God and of His Christ, would have been infinitely nearer fulfilment than it is."

But *is* Christian Science unchristian? Dr. Buckley sounded the charge, and orthodoxy has echoed it ever since, seemingly overlooking the fact that Jesus Christ made the supreme test of love, loyalty and fellowship with him to consist in keeping his commandments. Among these commands was the commission, not only to preach the gospel and to say "the Kingdom of Heaven is at hand," but also to heal the sick, which last especially involves the duty to demonstrate the approach and reality of his Kingdom in the lives of his followers. Orthodoxy is confessedly derelict in its obedience to this command. True, it has set apart a priesthood to preach the Gospel, but it has handed over the healing of the sick to a medical profession which is thoroughly materialistic in its professional work and may be purely infidel. Christian Science is confessedly faithful in fulfilling this commission.

"The fulfilment of the grand verities of Christian healing belong to every period, as Jesus' declaration in John xiv. 12

plainly declares, and as primitive Christianity confirms. . . . His words are unmistakable, for they form propositions of self-evident, demonstrable truth. Doctrines that deny the substance and practicality of all Christ's teachings cannot be evangelical; and evangelical religion can be established on no other claim than the authenticity of the Gospels which support unequivocally the proof that Christian Science as defined and practised by Jesus, heals the sick, casts out error and will destroy death."[1]

Christian Science lays especial stress upon the command of the Master to heal the sick. Mrs. Eddy's language on this point is most emphatic:

"Though a man were begirt with the Urim and Thummim of priestly office, yet should deny the validity or permanence of Christ's command to heal in all ages, this denial would dishonor that office and misinterpret evangelical religion."[2]

The question is therefore a pertinent one—"Which is the more Christian, *unorthodox* Christian Science which accepts and emphasizes Jesus' commission by its works, or *orthodox* Christianity which has ceased to function, so far as spiritual healing is concerned?"

Jesus met the demand of John the Baptist, "Art thou he that should come or do we look for another?" by referring to the works which he performed. The ability in some measure to perform his works is the supreme test of the genuineness of his professed followers' claims to the title of Christian. After two thousand years of religious education, is it not a startling commentary to find our latter day clerics denouncing as heretical the one church which has accepted and is fulfilling the Christ test "in spirit and in truth"?

[1]Miscellaneous Writings, pages 192 to 195.
[2]Miscellaneous Writings, page 194.

IV

WHAT IS SCIENCE?

SIR OLIVER LODGE answers the question substantially as follows: "Science is the present state of human knowledge on the part of men of study and research concerning the phenomena visible to the corporeal senses. The truths of science are admirable and quite real, but there is nothing ultimate about them. They are stages on the road to achievement, a difficult and infinite road. Science aims at reality . . . but the intermediate steps, however, are likely to be imperfect—our knowledge as expressed by even the highest science is necessarily partial and incomplete; it only deals with aspects. Divisions and classifications are arbitrary—they are human conveniences—but Truth itself is continuous."[1]

The natural scientist has pursued his investigations of the universe by the use of instruments, such as the telescope, the microscope, the spectroscope, the ultra-microscope and the electrometer, which enormously extend the area of his researches, but he has not yet found the measure of his own ignorance. Conceptions of energy and of matter are becoming so divergent that the scientist is in the dilemma of having, at times, to think of matter as energy, and at the same time to describe energy in material terms.

So far as the ultimate structure of matter is concerned the scientist is no nearer the solution of the problem than were

[1]Sir Oliver Lodge, Reason and Belief, pages 77 and 81.

the philosophers of earlier ages. He has sought to resolve matter into its constituent elements; he has pursued his quest from molecule to atom, and from atom to ion and electron, until, no longer a question of nature, nor even a question of form, he is obliged to "assume" the existence of the atom as a fact, even *if it has no existence in any conceivable form.*

Of the real origin, even of the simplest things, scientific men are obliged to admit that they know nothing. "Sand," says Sir Oliver Lodge, "is a débris of rocks, and fresh rocks can be compacted of sand, but this suggests infinity, not origin."

According to the teaching of physical science, every substance of any kind whatever presumably consists of ultimate particles of chemical reaction. Radium, for instance, gives off rays of several kinds, one of which is called the alpha ray, and tests have shown that a collection of discharged alpha particles is *en-gros* helium. The gas helium consists of particles, and science pursuing its investigations undertakes to find the number of ultimate chemical particles or atoms in a cubic centimeter of this gas. It professes to show by mathematical demonstration that every cubic centimeter of helium, under standard conditions, contains no less than twenty-six billion alpha particles. But why not make it quadrillions or quintillions or sextillions of billions of particles? It is all a matter of mathematics, and would bring us no nearer the solution of the problem of the infinite divisibility of atoms.

One might fairly conclude that the scientific wizards, having reached this bewildering conception of the infinitesimal size of the atom, would abate their activities and be content to stop long enough at least to take fresh breath. And yet the core of the atom is the core of the universe, and rightly to explain the atom is rightly to explain the universe. But an exact science has not yet reached its last word about either the size or the nature of the atom. Prof. Robt. Kennedy Duncan, in an

article entitled "The Question of an Atom," in *Harper's Magazine* for June, 1910, says:

"Modern knowledge has enormously strengthened the validity of the atomic theory, but it has not informed us, and does not teach us, that these atoms are actually ultimate in their nature or simple in their constitution. The reverse is the case. We are no more sure of the atomic theory than we are that these atoms are actually highly complex. The modern *idea* of the atom is that it is, like the planet Saturn, made up of a nucleus related to satellites. We are *sure* that it consists in part of particles of negative electricity; we *believe* that it is made up, in part, of positive electricity, and we are *inclined* to *think* that there may be something in it quite apart from either. We shall never have a valid notion of the inner nature of the atom until we solve the nature of positive electricity, and about this so far literally *nobody knows.*"

This latter remark is quite in keeping with an admission of Thomas A. Edison, the famous inventor: "We are still ignorant of the true character of electricity; indeed, to me, after all the years I have spent in studying electricity, it is more a mystery now than ever."[1]

Lord Kelvin, the present dean of the physical scientists, in a speech delivered in Glasgow in 1896 and quoted by a contributor to the Boston *Transcript* of May 24, 1905, said of his long and notable list of discoveries: "One word characterizes the most strenuous efforts for the advancement of science that I have made perseveringly during fifty-five years—that word is failure. I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity than I knew and tried to teach my students of natural philosophy in my first session as a professor."

We may readily believe the statement that alpha particles,

[1] *Zion's Watch-Tower.*

for instance, are "queer things"! They may be of atomic dimensions, but the scientist thus far has no positive knowledge that they are atoms at all.

According to Sir Oliver Lodge, "A radium atom is an element possessing in itself the seeds of its own destruction. Every now and then it explodes and fires off a portion of itself. This can occur several times in succession, and finally it seems to become inert, and to cease to be radium, or anything like it; it is thought by some to have become lead, while the particles thrown off have become helium, or occasionally neon, or sometimes argon. Let us suppose that; we cannot stop there, we are bound to go on to ask what was the origin of the radium itself? If it explodes itself to pieces in the course of a few thousand years, why does any radium still exist? How is it being born? Does it spring out of nothing, or has it some parent, and if it has a parent what was the origin of that parent?"[1]

According to the teachings of natural science, inertia is the fundamental property of matter. But inertia is inferred from weight, and the scientist does not know that weight is a property of the groupings called atoms; nor is there at present any evidence to show what becomes of matter's inertia. On the electrical theory of matter even inertia is not the thoroughly constant property it was once thought to be. *It is a function of velocity, and hence there is no single material property of matter that can be specified as really and genuinely constant.*

"The electrons themselves must be explained," continues Sir Oliver Lodge, "and the only surmise which at present holds the field is that they are knots or twists or vortices, or some sort of either static or kinetic modification of the ether of space,

[1]Science and Immortality, page 157.

a small bit partitioned off from the rest and individualized by reason of the identifying peculiarity. It may be that these knots cannot be untied, these twists undone, these vortices broken up; it may be that neither artificially nor spontaneously are they ever in the slightest degree changed. It may be so, but we do not know, and it is quite easy to conceive them broken up, the identity of the electron lost, its substance resolved into the original ether, without parts or individual properties. If this happened within our ken, we should have to confess that the properties of matter are gone and that hence everything that could by any stretch of language be called matter was destroyed, since no identifying property remained."

All that the scientist has given us concerning the atom or the atomic theory seems like so much learned nonsense. In fact, the question as to the existence of an atom is the *casus belli* of a fratricidal strife which for almost a generation has divided chemist against chemist. About one-half the departments of chemistry in our Colleges and Universities are teaching chemistry on the basis of the atomic theory; the other half refuse to mention the word atom. All the information which the scientist can vouchsafe to us in reply to the question, "Is there really such a thing as an atom, and if so, from what did it spring?" is about as illuminating as Topsy's answer in "Uncle Tom's Cabin" to the good woman who asked her who made her, "Dunno; 'spects I just growed."

In the scientist's inventory of the universe, we learn that there is included, besides the atom, an elastic medium or perfect medium called ether, something much finer than air. This ether, it seems, is also a *"necessary assumption,"* but science is not satisfied to rest on this assumption; it seeks a finer medium to be called etheron, which will trickle through the ether as ether trickles through the air. Nor would we be surprised later on to find that science has not yet reached the bottom of everything in this old world of ours, and that even

finer and finer mediums, etheroids, etheronoids and etherolites, will go seeping through each other to infinity.

Anything that actually exists must in some way or other be perpetual. Can there be anything infinite or eternal about that which can be broken up into electric charges, resolved into ether, and thus refined down into immateriality, or, in other words, "to the vanishing point"? Mrs. Eddy teaches that there is no *substance* in matter, and consequently that sensation, life or intelligence cannot be an ultimate and irreducible attribute of matter, and that, hence, life is not necessarily "knocked out of existence" when the material organism decays.

Only a short time ago the following sentiments were expressed in a paper read before the chemical section of the British Association:

"Those who feel that the electron is possibly but a figment of the imagination will remain satisfied with a symbolic system which has served us so long as a means of giving expression to facts which we do not pretend to explain. . . . Until the credentials of the electron are placed on a higher plane of practical politics, until they are placed on a practical plane, we may well rest content with our present condition and admit frankly that our knowledge is insufficient to enable us even to venture on an explanation of valency."[1]

Always and everywhere in scientific research force is discovered to be the cause of phenomena. Physics becomes the science of motion.

The scientist informs us that electric lines of force need no matter to sustain them. They appear to need matter to display them, but they themselves exist equally well in perfect vacuum. Science regards these lines of magnetic force which spring into corporeal existence as essentially closed

[1]Scientific American Supplement, Oct. 2, 1909.

curves or loops which cannot be generated; they can be extended, enlarged to cover a large field, and they can be controlled or shrunk into insignificance, but they cannot be created and must therefore be pre-existent. Science can make no answer to the questions which immediately spring up in this connection: What is electrical energy? how does an electric charge spring into being? how is it generated or what is the power back of it? All attempts to unravel the mystery from the standpoint of the physicist are but the merest guesses.

Physical science has had a multiplicity of theories in the past, among them that of phlogiston and of calorics and of the corpuscular nature of light, but these theories and many others are to-day nothing but discarded rungs in the ladder of man's advance in scientific research and knowledge. The physicist, however, cheerfully continues to use and teach the theory of light waves, which, by the way, no man has seen any more than he has an atom. To the materialist who, scorning idealism, would rely solely on the evidence of his own senses, and would root out everything else but visible facts, must it not be most disconcerting to have to admit that matter can exist in particles so small as to be utterly beyond the perception of the senses, so much so that the scientist, in fact, is obliged to assume their existence in the form of what is termed an "inferential atom"?

Furthermore, the very *evidence* upon which the *theory* of the existence of atoms rests is declared to be wholly a matter of *inference* and must remain so until some other explanation turns up. Now, these atoms, it is further claimed, are more or less of the order of molecular magnitude, and possess the type of motion ascribed to molecules by the kinetic theory of gases, which, by the way, is not only a "theory" in itself considered, but a "theory" which is dependent upon a "theory"! But what is this "theory" dependent upon? The world is held

up by an elephant, and the elephant is held up by a tortoise, but upon what does the tortoise plant the sole of his foot?

Mendeléeff developed what is known as the chemical theory of ether—a return, in fact, to the Cartesian theory of matter filling all space, which necessarily implies an atomic structure of the ether.

From a purely structural point of view, Mendeléeff's theory is not incompatible with the theory of an ether entirely made up of corpuscles. If, however, it be assumed that the ether is a mass of elementary gas or gases, this material theory practically contradicts all the accumulated knowledge of science in respect to the properties of matter. The acceptance of a material ether necessitates so much work of reconciliation, so much distortion of established facts to suit its requirements, that scientists are now turning to what are termed "sub-material" theories.

The relation in which the ether is supposed to stand to material energies is that of transmitting but not manifesting heat, light and other forms of energy. For instance, heat is not manifested in a non-material ether, it is transmitted, and that part of space through which it passes is unaffected; in other words, the ultimate "corpuscles" of ether are assumed to be of such a nature that they will transmit heat without retaining it.

Science is forced to accept the conclusion that there are innumerable energies which continually pulsate through space and that the activity of the ether may be of *a higher order than that of the energies or forces known to us.* So far as the real nature of the ether is concerned, the truth of the matter, as Alfred Sang has well said, is, that "whether we call it a perfect gas, an incomprehensible fluid, a jelly, or a solid possessing perfect elasticity, we are tying ourselves down to a material ether, and the acceptance of any one of these concep-

tions ends in a *reductio ad absurdum.*" Scientists are obliged to write over and against their researches as to the nature of the atom or the ether "we do not know."

Prof. Osborne Reynolds, in his "Sub-mechanics of the Universe," instead of considering atoms as comparatively massive particles in a vacuum, a gas or a fluid, considers them as negative inequalities or comparative "vacua," which in effect may be considered as a neat scientific way of tracing the atom to the vanishing point. The non-scientist, in search of a word which he can use to describe the "nothingness of nothing," cannot do better than to fall back on "vacua."

Theories of the disintegration of atoms and the possible transmutation of one chemical element into another have been advanced and discarded, leaving the scientist no nearer the mystery of nature's operations than before, except to convince him that matter is only one of numerous forms of force, between which (as Newton wrote) "nature delights in effecting transmutations." Scientific investigators are forced, in fact, to admit that the most extravagant theory may be realized under suitable conditions and that in this mysterious universe of ours any condition or concurrence of conditions seems to be possible.

The scientist, seeking to find in radio-elements the ultimate constituent of the physical world, has evolved the electrical theory of matter, or in other words, that matter and electricity are kindred phenomena, thus bringing the materialists and the energists on the high road to reconciliation. He talks learnedly of charged atoms, of positive and negative ions, carrying a quantity of energy or force which he terms electricity. He theorizes concerning energy in the abstract and of the ether in which energy is manifested. He confesses to the suspicion that there may be both an atomic and sub-atomic world of atoms, and both material and sub-material truths; that it is

just as natural for the atom to die as to be born; that there is a continuous disintegration of *all* matter, stability being only relative.

Forced to take some starting point in his study of the physical world, the scientist assumes an *ultimate particle,* not a particle of matter, nor a particle of force, but just simply "a particle," which, for the sake of a working hypothesis, he calls an atom and assumes to be indivisible. This particle, considered in the abstract, is termed a corpuscle. This corpuscle or sub-atomic abstraction is estimated to be one-thousandth the mass of the hydrogen atom, the ultimate particle of earlier scientists.

The hydrogen atom would appear sufficiently "ultimate" for all practical purposes, as will be seem from the following impressive example: One cubic centimeter of hydrogen contains approximately 525 octillions of atoms. If 10,000 of these atoms were allowed to escape every second, from a receptacle holding a cubic centimeter, it would take about 17 quintillion (17,000,000,000,000,000,000) years to empty it! The non-scientist may be pardoned for wondering why it becomes necessary to assume the abstract existence of this "corpuscle" particle, *one thousand times smaller than the hydrogen atom.* We can understand, perhaps, from this illustration why a recent writer in the *Popular Science Monthly* for June, 1911,[1] should caution the reader to break away from the habit of setting "limits" to every conception, otherwise "we shall find our speculations conflicting with science at every turn." We may regard this statement as preparing us for the acceptance of the following highly speculative conception made by this scientific writer:

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[1]"The Underlying Facts of Science," by Alfred Sang.

"The day may come when, able to control the internal forces of the atom and effect transmutations, man may set about destroying matter, as such, altogether, for use in his industries, at so much per kilowatt-hour. To the peculiar forms of insanity which induce some men to sell eternal salvation, and others to capitalize the future, will be added the new feature of utilitarianism of annihilating the earth in order to improve it as a place of habitation." [1]

II

Physical science tells us that that impalpable something that binds together bits of "ponderable" matter is force or energy, which supplies a hint that matter is of two kinds; one kind having weight, and the other kind having none. It further teaches that force or energy of motion inheres in and cannot be taken away from ponderable matter, although this dictum of the scientist is not susceptible of direct proof. The operation of this force is described in learned words as gravitation, cohesion, attraction, affinity, but science has not told us how it originated. It cannot tell us what is the underlying power, what the intelligence which manifests this power, nor how the mysterious potential energy inside an object came to be there, nor whether these so-called laws of force or motion or power or strength are inherent in matter or outside of it. Science cannot tell what makes the atom go or why these suppositional particles should be perfectly elastic, nor why, when an atom strikes against anything hard, such as a wall, it will come back as fast as it went. In fact, no atom could ever behave exactly like that, but, in a scientific hypothesis, possibility is of no consequence!

Science further affirms that motion can be retarded without being lessened or lessened without being retarded, and this is

[1] Popular Science Monthly, page 574.

said to be one of the greatest feats of scientific terminology, forming as it does the keystone of the famous kinetic molecular theory of gases. This theory is the view that crumbs have souls.

"The going crumb view, with its straight lines, which are curves; its crumbs which are images formed in the mind out of real crumbs and arithmetical ciphers; its Andronican elasticity, its man-faced energy of motion, and its double-faced velocity; all brought together to account for a scientological writing. It is no whit better than theological writing. And, unhappily, scientology is as often taken for science, as theology is for worship." [1]

The natural scientist, in his capacity as such, will not admit anything mystical or transcendental in nature, but on the other hand he is obliged to confess that the final explanation of the least fact,—and it is "fact" which the materialist declares is alone wanted in life,—is beyond his ken. The chemist may know, or at least think he knows, certain things about the action or reaction of particles of so-called matter and may talk learnedly about chemical affinity to account for it. But what makes chemical affinity? Why is it that certain substances are possessed of a seemingly innate tendency to coalesce, or, as it were, to lock in each other's embrace? "Chemical affinity," promptly answers the scientist. But what is chemical affinity? He doesn't know.

And what is the last word of materialism? "Matter is electric charge, or electric charge is matter," whichever way we like to put it, and thus the conclusion is reached that the ultimate nature of matter is power, and that since atoms or elements of nature are unchangeable under present conditions and changeable only in their relations through combinations with other atoms, it follows that all changes are due to motion.

[1] Allen Upward in the New Word, Page 149.

But if the ultimate nature of matter is power or strength, where shall we find its source or origin? The scientist cannot tell us further than to suggest that atoms of matter may have their day and *cease to be;* being resolved, perhaps, into electricity or some purely electrical phenomena and then into some hitherto unimagined mode of motion of the ether.

By no process of human reasoning has the scientist ever been able to reach a satisfactory conclusion as to the nature of matter or to give a definition of it that will stand a scientific test. The only explanation which natural science can give is in the form of a mere hypothesis or theory; nor is the philosophic scientist any better able to account for matter or tell what it is.

Huxley's conclusion is expressed in these words, " After all, what do we know of this terrible 'matter' except as the name of the unknown hypothetical cause of *states of our own consciousness?"* Prof. William Oswald of the University of Leipzig arrives at substantially the same conclusion, " Matter is a thing of thought which we have constructed for ourselves, rather imperfectly to *represent what is permanent in the changing phenomena."* Grant Allen defending Prof. Tyndall, the celebrated English scientist, from the charge of materialism, is quite in line with both Huxley and Oswald. "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe, *as known to us, consists wholly of mind,* and that matter is a doubtful and uncertain inference of the human intelligence."

Vico, with his "metaphysical points," Boscovich, with his theory of "centers of force" for atoms, Anaxagoras, who saw in the energy of atoms the evidence of mental power, were forerunners of the theory that matter is energy objectified. *"Even the most sceptic,"* declares Alfred Sang, "must *refrain*

from criticising or judging the statement, that the energy of the atom is entitled to be called intelligent in the broad sense."

The above writer, in concluding his article, "The Underlying Facts of Science," from which we have quoted, makes this significant observation:

"It is only within recent time that man has commenced his evolution toward the understanding of submaterial truths. It may be untold years before he may strike the endless path leading to the answer of the one and only problem in which he is interested and towards which he strives by the study of nature: the mystery of his self-consciousness.

"The helplessness of the human mind in presence of the underlying facts of science is the deepest argument for a faith in some inconceivable, universal Mind of which our own is, at the very best, but an imperfect reflection."

To the scientist who would attribute to matter a function of mind or suggest that the energy of the atom is entitled to be called "intelligent in the broad sense," Mrs. Eddy, in a striking passage in her chapter on Science, in "Science and Health," page 119, makes a most significant rejoinder which I quote entire:

"When we endow matter with vague spiritual power, that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess,—we disown the Almighty, for such theories lead to one of two things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. To seize the first horn of *this* dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law."

Will science be forced to give up its vain attempt to construe mind and soul in terms of matter? Is it not compelled to admit that no rational explanation of the universe or of man can be given save in terms of Infinite Life? Sir William Crookes, the distinguished British scientist, has forcibly said, "The promise and the potency of the entire universe is found in life."

Many natural scientists in these latter days are becoming devout despite their materialistic vocation. Their quest for fundamentals, for knowledge of the ultimate realities, has brought them face to face with the idea that of these things only can absolute reality be postulated: viz., God, the Infinite Spirit, the creative energy which brought all things into existence by the word of His power, and man, created in His image and likeness, to whom God has given dominion over the things which He created—a dominion which is mental, akin to that which God himself exercises.

Many natural scientists, having found materialism an insufficient answer to their quest for reality, are now ready to affirm that men have lofty potentialities; that they possess, at the foundation, the characteristics of Spirit and may become consciously related to the divine Creator, the Infinite Father; that men in the gradual unfolding of their consciousness may reach a stage of spiritual development where they may become conscious of the immanence of God and may know and understand Him. The scientist is now ready to acknowledge man's divine ancestry and entity and to postulate for that entity or ego a continuous existence; he is beginning to study "the meaning of the movements of the spirit of man."

The idealism of the Christian philosopher is no longer set aside as mere poetry; it is accepted as expressive of a literal fact of knowledge.

"The true Shekinah is Man," says St. Chrysostom. "The

essence of our being," says Carlyle, after quoting St. Chrysostom, "the mystery in us that calls itself 'I'—ah, what words have we for such things?—is a breath of Heaven; the Highest Being reveals himself in man. . . . *We* are the miracle of miracles—the great inscrutable mystery of God. We cannot understand it, we know not how to speak of it; but we may feel and know, if we like, that it is verily so." [1]

The view is now held by many natural scientists, not by virtue of natural science, but by virtue of their manhood, that there is an infinitude beyond our present state, realms where we shall lose ourselves in light; that there is an infinitude of progression which will continue until that "last and sharpest height," of which ancient seers and prophets have dreamed, is reached by evanescence of the old, imperfect, limited self and by attaining union with Deity.

III

The scientist has chased matter from molecule to atom and from atom to electron and from electron to energy and motion, and from motion into electricity and then into some mode of motion of the ether of space, where it has lost every material property and is resolved into an inference. He has studied the problem of man's origin and nature until he is satisfied that there is no answer for his questions in the realm of matter and sense observation. There is a growing consensus of opinion on the part of a most distinguished body of scientists that man is of the essence of Divinity. Both these conclusions were anticipated by Mary Baker Eddy over thirty years ago. That God is infinite Spirit; that man partakes of His nature and is therefore spiritual and not material and not subject to decay and death; that matter has no attribute of Spirit, and

[1] Thomas Carlyle, Heroes and Hero Worship, pp. 9-10.

no inherent reality or substance, and therefore possesses neither life, intelligence nor sensation in and of itself—these are the fundamental or basic facts of Mrs. Eddy's teachings.

Concerning the unity of God, man and the universe, Christian Science teaches that "the creative Principle—Life, Truth and Love—is God. The universe reflects God. There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind, and forever reflected." [1]

"There is no physical science," according to Mrs. Eddy's teachings, "inasmuch as all truth proceeds from the divine Mind. Therefore truth is not human and is not a law of matter, for matter is not a law-giver. Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual and not a material origin." [2]

As interpreted by Mrs. Eddy, "The term Science, properly understood, refers only to the laws of God, and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Christian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity. The human mind, imbued with this spiritual understanding, becomes more elastic, is capable of greater endurance, escapes somewhat from itself, and requires less repose. A knowledge of the Science of being develops the latent abilities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher realms. It raises the thinker into his native air of insight and perspicacity." [3]

[1] "Science and Health," pages 502-3
[2] "Science and Health," page 127.
[3] "Science and Health," page 128.

The scientific notion that the laws of the universe are material, instead of spiritual, has led mankind to look upon the so-called miracles of the Bible either as violations of law, as direct interpositions of Deity, or else as mere fiction. They were not understood, and so were relegated to the past. In so-called miracles, God's will seems to conflict with His law, and the more progressive thinkers found it difficult or impossible to reconcile a personal will in God with a universe of law and order.

Within the last century the advancing thought, grown tired of creeds and dogmas and uncertain scientific theories and speculation, has been crying out for the practical and certain, the helpful and spiritual in religion. A higher revelation, a truer conception of God and His will, has become a necessity. Only a demonstrable religion can satisfy the truly scientific spirit of this age.

Christian Science in imparting a definite knowledge of spiritual law has revealed the truth about the so-called miracles recorded in the Scriptures. It teaches and demonstrates that those unusual works were performed in accord with law, that they were not extraordinary occurrences whose repetition is impossible or unlikely, but are equally possible to-day with a similar understanding and enforcement of God's unchanging laws.

V

SCIENTIFIC STATEMENT OF BEING

THE order of progression in science has been marked by two great epochs. The epoch of Copernicus removed the illusions concerning the motions of the solar system, but Copernicus could not tell what it was that held the earth in its orbit. Kepler, eighty years after, inferred that the laws which preside over the grand movements of the solar system preside also over the lesser movements of its constituent parts, and strongly protested against the action of the Roman church authorities in prohibiting the promulgation of "the true system of the structure of the universe." The laws of the planetary revolutions were signally illustrated by these two great scientists, but the promulgation of the formula of motion, the theory of the law of gravitation, was the epoch of Newton in European science.

The epoch of Newton was the answer to Copernicus. It revealed to science the law of gravitation which governs the movements of the heavenly bodies. But science could give no explanation of what is back of this so-called law of gravitation, whereby the systems upon systems of the stellar universe are held to their appointed courses, other than to call it "blind force" or energy, or the operation of natural or "eternal laws of iron."

We have had the epoch of Copernicus; we have had the epoch of Newton. Great scientists were they, whose researches have led us to the borderland where lie the ultimate realities. We have reached another epoch in the progress of human

understanding towards the goal of knowledge of the real truth about things. The greatest scientist, or knower, of our times has crossed the borderland, of which Sir William Crookes has spoken, and has grappled with the "ultimate realities." The epoch of these latter days is the epoch of Christian Science, the epoch of a science that is not only scientific but Christian, a science that deals not with visible phenomena, but with the Principle of all that has real being, and with His creations.

Cicero declared his belief in an eternal and immutable law embracing all things and all times. D'Alembert, in his introduction to the Encyclopedia, echoes the same idea in these words: "The universe is but a single fact; it is only one great truth." The Cause of all phenomena, the power which is back of gravitation and which gravitation counterfeits, Mary Baker Eddy, the founder of Christian Science, has rediscovered and described. She has broken through time-honored materialistic theories and traditions of both science and theology and has dealt a fatal blow at "the supposed material foundations or material concepts of life and intelligence in matter." With rare spiritual and philosophic insight she has postulated a statement of real being which is both Christian and scientific, and is far more revolutionary and epoch-making than the discoveries of Copernicus or Kepler or Newton; nor is it less radical in its overturning of the traditional illusion that matter has reality or substance or the attributes of life, intelligence or sensation. "The scientific sense of Being which establishes harmony, enters into no compromise with finiteness and feebleness. It undermines the foundations of mortality, of physical law, breaks their chains, and sets the captive free, opening the doors for them that are bound." [1]

[1] Miscellaneous Writings, page 101.

In the face of a rampant materialism she has courageously challenged materialistic doctrines with a scientific formulation of the verities—the ultimate realities—the far-reaching effects of which have, as yet, been scarcely realized by materialist or scientist or theologian. This scientific statement of truth emphasizes in signal manner the great fact that the universe is a unit, that it is itself one divine verity, subject to one eternal and immutable law, the law of the divine Mind.

It is a marvel of terse, compact, scientific formulation, which goes direct to the heart of things in this old world of ours, and, what is more, it is not materialistic, but thoroughly Christian. It is a thesis which should be nailed to the doorposts of every orthodox church in Christendom. *Hear ye:*

"There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-All. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual." [1]

This scientific statement of Being formulated by Mary Baker Eddy is known to be the basis of a true science in that it is demonstrable. It is a truth "that works"; that is known by the fruits thereof. It separates truth from error, and is based not upon human speculation, but upon the verities of being. It is one of the most wonderful, the most authoritative, the most scientific pronouncements in the history of the ages. It questions and contradicts the very premises of the materialistic science and wrecks its supposed principles. It declares those ultimate realities concerning God, man and the

[1] Science and Health, page 468.

universe which science has been vainly groping for centuries to find. It has been reserved for a woman of profound spiritual insight, supreme virtue and intellectual acumen to point the way to the underlying truth about things, in a declaration that is Christianity scientific, and from which every teaching, however revolutionary, follows as a logical deduction from the fundamental Principle.

What is the supreme test of the truth of the scientific formulations which Mary Baker Eddy has given to the world? Nothing less than the basis on which Jesus Christ asked an unbelieving generation to accept his claim to be the Messiah, which is the supreme test of truth in all ages. "Believe for the very works' sake." And the pragmatic test for this age is akin to it concerning any formulation of truth. It is a test based on these questions: "Is the truth a demonstrable one?" "Does it work?" "Is it something which can be known by its fruits?" "Is it attended with results that can be expressed in terms of practical experience?"

Christian Science is not propounded simply as a philosophical or metaphysical doctrine, the mere product of the study. This scientific statement of Being to which I have referred is the basic fact on which the Christian Science church is built, a church which in the last twenty years has gained a foothold in nearly every part of the world. Is it not actually restoring primitive Christianity and its lost element of spiritual healing to this age; is it not fast making new history for the human race?

We wonder, sometimes, why it is that the Christian Science church is such a power in the land for good; why it displays so much spiritual vitality; why, without the aid of those external forms and ceremonies which men are wont to think essential to a well ordered religious life, without preacher or choir,

or those sensuous sanctities and sacraments which ecclesiasticism provides its followers, the Christian Science services are so largely attended. What is it that crowds its churches and holds the people in such a bond of unity? What are the surface indications?—the reading of a few extracts from the Bible accompanied with selections from the Christian Science text-book:—is that all?

What is it that crowds the Wednesday night testimony meetings, and fills the services with testimonies of healing? Why is Christian Science enabled to carry on such a successful ministry to the spiritual and physical needs of the people, analogous to that which characterized the early Christian church, so that "from the snows of Alaska to the Australian scrub and from the Pagodas of China to the South African veldt" it is binding its gospel round the hemispheres and carrying the story of its healing to the ends of the earth? How is it that this movement, so devoid of all the means which are regarded as essential to the undertaking of a successful crusade, and from which there has been so remarkable an elimination of personality, should nevertheless spread all over the globe?

Is it because Christian Science so emphatically exalts the spiritual man,—the ideal man, made in the image and likeness of God,—and the truth which Jesus declared would make men free? Is it because it not only teaches but demonstrates that his mighty works were based on the "operations of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation;" and that "*these mighty works are not supernatural but supremely natural?* They are the sign of Immanuel or "God with Us"—a divine influence ever present in human consciousness, and repeating itself coming now as was promised aforetime

"To preach deliverance to the captives [of sense]
And recovering of sight to the blind,
To set at liberty them that are bruised." [1]

The apostles, when they went forth to conquer the world for God, showed their credentials, and they were the same credentials, the same works, which Jesus claimed were confirmatory of his mission. Christian Science is showing, to an unbelieving age, these same credentials. It is doing so to a condition of popular thought no less sceptical and antagonistic than that of the first century, and its growth is no less remarkable and rapid than that of the early Christian church.

That people are flocking to Christian Science in large numbers in all parts of the civilized world is an indisputable fact, and the question is a very pertinent one:—"Why are they doing so?" Is it not because of an increasing army of men and women into whose daily experience there has come a peace and joy and contentment hitherto unknown in their lives? To what shall we attribute the change in the health of Christian Scientists which so astonishes the medical profession, and in their mentalities and conduct which so astounds the clergy and mystifies the critics? Is it not the result of a shifting of the basis of their thought from a belief in physical causation to a knowledge that causation is Spirit, God, coupled with a positive grasp of spiritual truth which is the only really scientific knowledge that it is possible to attain? What but this could have brought to mankind the repetition of the demonstrations of the humble Nazarene who taught the world two thousand years ago the practical import of the gift of God to the children of men—dominion over all the works of His hands. He made clear the divine law of spiritual causation, traced in the Bible from Genesis to Mal-

[1] Science and Health, preface xi.

achi and from Matthew to Revelation. It is for his followers, in the measure of their individual perception of that law, to fulfil the commands of this Galilean prophet who, by divine authority, declared for all time, "The works that I do, shall ye do also, and greater works than these shall ye do because I go unto the Father."

There must be an adequate cause for every effect. How else can we account for the wonderful growth of the Christian Science movement? On what other grounds are we to attribute this remarkable vitality and phenomenal extension to all lands? Is it because, as an astute editorial writer on one of our dailies asked the other day, "Christian Science teachings are dangerous to the welfare of society," because "it is a survival of superstition in an enlightened age," and flourishes for the reason that "civilization and education are not yet supreme in the world"? Is this to be taken as a rational or self-sufficing explanation of why Christian Scientists are sustained by such an invincible, living faith, and exhibit such a superb serenity in the face of abuse and persecution? Does it furnish a conclusive answer to the question: "Why has Christian Science appealed so convincingly to a million or more of intelligent men and women in a most critical and searching age; why has the movement made such tremendous strides not only in this but in foreign countries?"

The blind man who testified to his healing by unorthodox methods, practised by an outsider, was thrown out of the synagogue by the Scribes and Pharisees of his time. In this age behold how orthodoxy has improved on the practice of these religionists of the Jewish church! It does not cast out of its sacred precincts those Christian Scientists who believe in Mrs. Eddy's formulations of truth and who have been healed by the power of that truth; *it refuses them letters of dismissal!*

VI

MATERIALISM VS. IDEALISM

THIS book is written as a protest against materialism, not simply because materialism is the fruitful soil from which springs that fear-thought which is the cause of an untold amount of needless worry, apprehension, unhappiness and failure in life—though that were ground enough for condemnation —but because materialism leads to social and national degeneracy and to the overthrow of our democratic institutions.

Costly years of experiment in self-government have demonstrated the fact that "unless governed and controlled by the love of some ethical ideal," no community can ever attain a social and political order under which life, liberty and the pursuit of happiness will exist as aught else than a dream of the idealistic statesman and philosopher. History shows that without faith in the Supreme Being, without the exalted ideals which religion imparts, a high order of civilization is unattainable; that the true idea of God brings the true idea of government; and hence that the matter of transcendent importance in the body politic is not the conservation of our natural resources but the conservation of our religious ideals.

The Bible makes in its first sentence the grand and solemn declaration which is the foundation of all Christian philosophy, "God created the heavens and the earth." No less exalted is Moses' conception of God as expressed in the 90th Psalm, " Before the mountains were brought forth or ever thou hadst

formed the earth and the world, from everlasting to everlasting thou art God."

The speculations or hypotheses of the materialistic scientist as to the origin of the universe and of man may well be relegated to the scrap-heap of exploded conjectures along with the ancient myths and traditions concerning creation with which pagan literature abounds. Haeckel calmly disposing of God as "a metaphysical spectre," undertakes to trace man's remote origin to "organisms without organs," the so-called *monera,* and would have us accept the chimera of an atheistic scientist's brain, viz., that the first monera, or life principle, was due to *spontaneous generation,*—in other words, that life sprang into being from non-intelligent, inert particles of dead *azoic* matter or as the result of chemical elements such as carbon, oxygen, hydrogen and nitrogen combining in a protoplasmic cell.

Teaching a mechanical theory of creation, the natural scientist is obliged to "assume" the origin of the first living organism as a "necessary hypothesis"! Pressed to explain how intelligence, thought, sympathy, love, genius, poetic taste, came into being, his only answer is the mere assertion that they *originated from the physical elements of which matter is composed!* But since modern science has traced matter to the vanishing point, this conclusion becomes a veritable *reductio ad absurdum.* Is not Topsy's answer to the good woman's question, *"Who made you?" still the materialistic scientist's refuge when pressed to answer the same question?*

The materialist is supposedly a hard-headed, practical sort of person, who believes only what he can see or what can be proved to his satisfaction by ocular demonstration. He is the veritable man "from Missouri," with this difference,—the moment he elects to leave the realm of natural science and to enter the realm of scientific speculation, he becomes one of

the most credulous persons in the world. Here he calls to his aid what is termed "rationalistic" faith which, as has been naïvely remarked, has this great advantage over Christian faith, "It can be changed any old time to fit new facts," or the kaleidoscopic changes in scientific speculation. Instead of being hard-headed he becomes soft-headed, not to say a credulous dupe or devotee. He believes what the materialistic scientist tells him, whether the scientist knows what he is talking about or not. He will sit down to a menu of speculative theories, conjectures, assumptions, guesses, conceptions, negations, denials, deductions, concepts, *ipse dixits* and pure guesses concerning the origin and destiny of man and the universe, that would give most rational beings an acute case of mental indigestion if they did not lay the basis for chronic dyspepsia.

Materialism builds on negation, on skepticism, on doubt and denials. It denies the existence of a spiritual universe or of spiritual life; it denies the existence of the great First Cause. Having no faith in the Supreme Being it is without an adequate basis for either hope or aspiration; it is as blind to the real significance of life as it is to the real import of that which makes for men's best welfare and happiness. Materialistic science teaches that man springs from a tiny grain of protoplasm and lives in a perishable framework of physical organs; that he has an animal nature derived from a tadpole or ape-like ancestor. It teaches that man is dominated by animal instincts and, like the beasts, is doomed to perish after a brief existence. Its philosophy, if it can be said to have a philosophy, is one of unbelief and make-believe. Its counsel is that of the Epicurean "Eat, drink, and be merry; for to-morrow we die."

Materialism as a method of life has been declared invalid and bankrupt. It fails utterly to define that by which we

should live. It supplies no answer to men's immortal yearnings, offers no ideals for human attainment, furnishes no motive for the future, teaches with no authority and erects no safeguards of liberty for the people. *Can Democracy long endure on such a basis?*

Alfred Wallace, in his book of travels, writing of the progress in physical science and its practical application, says, "Our system of government, of administering justice, of national education and our whole social and moral organization remain in a state of barbarism."

Have we far to go to find the reason why? To use a phrase coined by Professor William James, "There is that 'Rocky Mountain tough,' Haeckel, with his materialistic monism, his ether god and brutal jest at the Christian's God as a 'gaseous vertebrate.' And there is that materialistic philosopher, Herbert Spencer, treating the world's history as a redistribution of matter and motion solely, but you will find both Haeckel and Spencer bowing religion politely out of the front door; 'she may indeed continue to exist, but she must never show her face inside the temple.'"

Is it any wonder that the materialism of the atheistic scientist and philosopher has been followed by a materialistic and wholly irreligious mode of life made up of the largest possible gratification of the senses, and supported by the delusion that purely material enjoyment can alone give satisfaction to man? Need we be surprised to find that a large portion of the human race is blind to the real values of life, blind to the fact that these values do not lie in material enjoyment, but in moral action; that true happiness does not depend upon external possessions but upon a virtuous life; that the secret of happiness is not so much in what you can get out of others, as what you can do for them?

Where shall the responsibility be laid for the fictitious stand-

ards of life which are set up by the worldling; for the atheism which, ignoring the spiritual nature of man, can rise no higher than an animal basis of life; for the sensualism which has no appreciation of the finer things of life and is at the base of the extravagance which lavishes thousands in wanton luxury, regardless of another's need?

Why is there more mob-rule and more murder in the United States than in any other civilized country in the world, barring Russia; more men killed on our railways in one year for lack of safety appliances than were lost in the Russian Army in the Battle of Mukden, one of the bloodiest battles of modern times? Why are so many children robbed of the innocent joys of childhood and so many mothers robbed of the blessings of womanhood by reason of the physical and moral hurtfulness of labor condition in our factories and our mines?

Where shall the responsibility be laid for a half-civilized state of society, which permits "the grime and misery and hideous sights and sounds" that attend child-life in our great cities; that tolerates conditions which "taint the child before it is born and saturate him with evil influences as soon as he gets into the hall of a tenement house or on the street?"[1]

"If there is any social fact more certainly established than another," remarked the Editor of *The Globe* the other day, "it is the virtual slavery in which thousands, if not millions, of our children grow up—when they do grow up. For example, in North Carolina, children are now permitted, by the law, to work eleven hours a day in the mills. Senator Overman 'believed' that the State Legislature had recently reduced the hours permitted. Perhaps they were originally allowed to work day and night."

Why this economic slavery of half-grown children which

[1] *The Outlook,* January, 1912.

ruins the body and brings premature senility to the mind?

$4.18, $5.10, $5.60, $5.06, $5.60, $5.08, $5.60, $5.98.

Do these figures represent an account of weekly expenditures for incidentals? If not, what do they mean? Ask the Editor of the Albany Times-Union and he will tell you that they are "taken from ten average pay-envelopes of employees of the textile mills at Lawrence, Mass., where the great power of a great state and of a great nation stands ready to shoot and bayonet our brothers who protest too much against degradation and misery being fastened upon them and their children forever. Ten poor little, soiled pay-envelopes sent to the writer's desk. And printed on their backs is the superlative sarcasm of a big bank—'Do not spend all your income'—society's, civilization's favorite prescription for the hellish wrong of it all!"

No ordinary figures these? Here is their story as the Times-Union tells it:

"That $4.18 is the history of the youth of a 16-year-old girl who worked fifty-six hours per week. Rents high, fuel high, food high, clothes almost impossible! Before her eyes, lolling on soft cushions, bedecked with jewels, protected by rich furs, rides a daughter of Mammon, born to luxury, who works not at all. The girl of that $4.18 is hungry, cold, hopeless, futureless."

"That $5.10 is *a boy without boyhood*—a lean, lank boy, with lustreless eye, empty heart, dwarfed soul, a child of whom a man's work is demanded by slave-drivers. He has worked, gone cold and hungry, been lashed by the fiend of profit-making for fifty-six hours per week, that he might help father feed the motherless children back there in a hovel in the alley. At fourteen years of age he is sixty-four years old."

"That $5.98 is a man, a full grown man. He has wife and babes whom he loves. Observe his slouching gait, his wrinkled, leathery cheeks, his fierce, sullen eyes. You may

see the scars of fifty-six hours of soul-killing toil, but you may not look into that heart and see the raging fires, the seething hell of envy and hunger for vengeance as well as justice. Bread, fuel, rental, clothes, medicine for five for $5.98!"

Is the picture overdrawn. Is this terrific indictment of conscienceless business greed and of a soulless, so-called Christian civilization unsupported by the facts?

"Blood, tears, suffering beyond description, shame to the lowest depths, the ruin of children," says the Times-Union, "are all in these figures. Awful figures! They cry out in terrible appeal that God must sometime answer 'though all others be deaf.' They impeach the virtue of our daughters in their comfortable homes. They proclaim that the happy youth and bright prospects of our boys are stolen from others. They shriek across the centuries to give the lie to our claim of progression from barbarism. They are the foul blots upon the escutcheon of so-called civilization from which drip vile hypocrisy and dishonor. They brand this age as the age of cannibalism of the souls as well as the bodies of helpless victims."

Why are our courts transformed into a great divorce mill which turns out divorces at the rate of two hundred every court day in the year, as statistics of the past decade ending in 1906 show? Why are there conscienceless gambling operators in our grain markets, and captains of industry, mad with greedy desire to capitalize the earnings of their plants ten to twenty times over, backed by no less greedy and unscrupulous high financiers who sell these watered stocks to an unsuspecting public?

What of the flagrant and criminal disregard of the fundamental laws of the social order which makes adultery a profit-making trade in our great cities; what of the unregulated and unrestrained license in personal conduct by those who regard

neither God nor man and who follow no law save that of self-indulgence which brooks no obstacle to the gratification of sensual desire, and eventuates in excesses that savor of bestiality? What of the selfishness and greed which manifests itself not only in a ruthless competition, with its terrible contrasts between luxury and misery; but also in a well-nigh criminal indifference to the fact that human bodies and mentalities are rotting in tenements, and that an economic slavery is being fastened upon this country which means a relentless struggle on the part of countless thousands for the bare necessities of life?

How are we to account for these things? Is not the explanation to be found in a so-called "scientific" materialism which would make God a nonentity in his own universe and the Ten Commandments a dead letter; a materialism which is without conscience or compunction, that is led by selfishness, avarice, godlessness and arrogance, and is fast making duplicity, immorality and greed the predominant characteristics of our social and business order?

II

Have business men who dominate the financial, the industrial and the economic situation in this country no conscience, no sense of what is right as between man and man; no respect for the Golden Rule or allegiance to any god save Mammon? Is there no moral fibre or backbone of principle in our industrial capitalists, our financiers, our captains of industry, our railroad magnates? If there is why do they stand in constant dread of criminal indictments for violations of statute laws or for fleecing the public through unscrupulous methods of high financing? Andrew Carnegie's frank and blunt admissions before the Stanley Steel Investigating Committee now holding its sessions in Washington in February, 1912, will go far toward answering these questions in the negative.

"Is there no moral obligation on the part of these industrial manufacturers who sell products to the people?" queried Mr. Bartlett, one of the members of the committee.

"On the contrary," promptly answered the rich old Iron Master, "men appointed to run a business for hundreds of shareholders will do their best to get the best profits possible," —an admission which will at once explain why it is that "we are grinding up men and women to make cheap goods," as the editor of *The Outlook* asserts in a recent issue of that magazine. And this is quite in keeping with the reply of a Chicago millionaire to Mr. George G. Kneeland, Director of the Chicago Vice Commission, who reminded him that he owned property which was used for disorderly purposes, "I know it, but that's business"!

"Ought business men to have no conscience; do you not consider moral law?" continued Mr. Bartlett.

"You cannot trust human nature as long as a man believes he is within the laws of his country," was Mr. Carnegie's reply to his astonished inquisitor—a reply which would have been far more specific and complete if he had supplemented it with a statement of this notorious fact, viz., that when laws interfere with big business these interests get them changed by our state and national legislatures, or else they ignore, evade, or break them and then contest the enforcement of the penalties which they prescribe before tribunals made up largely of judges who owe their position to the influence and support of these very law-breakers.

Where shall we find the remedy for the materialism and money-madness of the age and for the deplorable moral degeneracy of the nation which has followed in its wake? What is Carnegie's remedy? More laws! But will they keep men honest who are bent upon heaping up wealth by hook or by crook? We are already suffering from a plethora of laws.

Our statute books are filled to overflowing with civil and criminal laws, with penal codes and a multitude of legal enactments designed to regulate and supervise human conduct and endeavor, and to correct what is wrong in our social, civil and criminal procedures. The big interests, who are working for their pockets all the time, only go on hiring lawyers to tell them how to get around laws which interfere with their pursuit of the Almighty Dollar. The practical result of the attempted enforcement of the laws now on our statute books is simply to check the minor crimes committed by criminals in the lower ranks of society. Why go on enacting more laws, defining new crimes? It only puts criminal trust magnates to the necessity of hiring more lawyers to point out ways of avoiding the penalties which they impose. It has taken eight years for the Government to bring the criminal Beef Trust magnates to jury trial, under a law which has been on the statute book for the past twenty years, and it will take an even longer time, in all probability, to secure final conviction.

More laws! For more than twenty years past the Sherman Anti-Trust law has been on the Nation's statute books; nevertheless more trusts have been organized since that law was enacted than in any similar number of years in the world's history. As former Senator Albert J. Beveridge observed recently: "The years covered by the Anti-Trust Law will be known as the trust period in American annals."

What has this country to show for nearly twenty-five years of legal warfare under the Sherman Act beyond a trust history made up of farce and fiasco in about equal proportions? The Supreme Court has rendered decision after decision under this national ordinance in actions brought to curb the Trust evil. Its decisions in the Trans-Missouri Freight Association

and Addystone Pipe and Steel cases were hailed as a decisive victory against organized capital. Now, at last the country was entering "the promised land of liberty from trust abuses." Then followed the suits against the Morgan and Hill Northern Securities Co. which was ordered "dissolved." Similar action was taken in later suits brought against the Standard Oil Co. and the Tobacco Trust.

What has been the practical effect of these decisions? The harmony in the operation of the Great Northern Railway and the Northern Pacific Railways, which the Northern Securities Co. was designed to bring about still continues under subtle understandings beyond the reach of the law. The Standard Oil Co. and the American Tobacco Co. have been resolved into their constituent parts, but the subsidiary companies are under the same controlling ownership as before, and "may join," as Justice Harlan declared in his dissenting opinion, "in an agreement to restrain commerce among the states if such restraint be not *undue.*"

These trusts are still as selfish, as greedy and as hungry for profits as ever. Oil and gasoline go up in price, and the Tobacco Co.'s monopolistic control of the Tobacco Business of the Country is no less complete.

The big Trusts find plenty of lawyers to point out newer and simpler devices to evade the law; instead of being weakened by litigation they continue to grow stronger than before. Under the latest interpretation of our judicial tribunals the Sherman Anti-Trust Law has proved wholly unequal to the task of breaking the strangle hold of monopoly. Instead of restoring competition and making room for individual opportunity and achievement it has legalized the trust activities of predatory wealth; it has put the nation more securely in the grasp and control of the great colossi of capital enthroned in Wall Street.

The Sherman law is still on the books, the Department of Justice is still on the trail of offenders of that law, but competition in the oil business is yet a thing of the past; the concentration of the coal interests of this country continues apace; the trust magnates are still busy perfecting their monopolistic control of the country's resources in iron and steel and tobacco and meat and breadstuffs; still operating the public carriers for private advantage rather than for the common good.

"The interests have retreated into the courts," says C. P. Connolly, a lawyer of long practice and wide experience, in writing on the subject of "Big Business and the Bench" "they are going to make their last stand behind the judiciary . . . While we have been giving to judges a reverence that men once gave to kings, the forces that corrupt every other branch of public life have been no more reverent to judges than to aldermen. While we worshipped they corrupted." [1]

The spectacle of courts obedient to the will of powerful interests; of judges who sit upon the bench and act as puppets or political henchmen of big corporations "to many of whom the matter of public morals has become a cynic jest"; the judicial corruption and malpractice due to an unholy alliance between dishonest judges and the dominant interests of this country; the interminable delays and absurd technicalities connected with the practice of the law in this country whereby the administration of justice is shamefully perverted —these are among the things which are fast undermining the people's respect for the judiciary and their confidence in the courts which are supposedly the great safeguards of the rights of the individual.

In the light of these facts is it any wonder that the public

[1] *Everybody's Magazine,* for February, 1912.

demand is becoming insistent for remedial legislation that will permit of the prompt recall or removal of judges who notoriously pervert the great powers of their office at the behest of influential political or financial leaders, and that will put an end to government by judicial decisions made in the interest of powerful and unscrupulous litigants?

Charles Sumner once said:

"For myself, let me say that I hold judges, and especially the Supreme Court of the country, in much respect, but I am too familiar with the history of judicial proceeding to regard them with any superstitious reverence. Judges are but men, and in all ages have shown a full share of human frailty. . . . The worst crimes of history have been perpetrated under their sanction."

Abraham Lincoln, a greater statesman and much closer to the heart of this nation than Sumner, once said: "The people of these United States are the rightful masters of both Congresses and Courts." In the great political awakening which we are now witnessing this pregnant truth is being accepted as a political axiom by great numbers of intelligent and thoughtful people, throughout the length and breadth of our land; it is becoming a basic conviction in the minds of the voting population of this country; it means a new day in politics, a closer study by the independent voter of men and of measures or policies presented for approval or endorsement at the polls, a more pronounced determination to make this government something more than the mere shadow of democratic rule.

Legislative enactments will never make men honest, who sympathize neither with laws of God or man, nor allow the common elements of honor to stand in the way of personal aggrandizement. The influence of these enactments in arresting national decadence is infinitesimal. The attempt

to run the country by lawsuits is predestined to failure. Laws without a strong moral or public sentiment back of them are worse than useless; they place the emphasis upon outward restriction, whereas it should be placed upon an inward grace from which moral conduct and respect for constituted authority proceed.

Laws galore, yes, but laws do not protect; decrees have no force and big criminals are not punished if prosecuted. The profession of law has its seamy side, and lawyers can do one thing or the other according as they are paid. It is the technicalities of the law which make the administration of justice a farce. It is safe to say that there is not a lawyer in the New York Bar Association who can draw an important business contract between two men, but that one of them, if thoroughly dishonest and possessed of ample means, can find lawyers who will point out loopholes through which he can crawl out of his contract if it subsequently becomes to his interest to do so. Efforts to enforce the laws of the country in the case of those in high places are fast becoming not only a travesty on justice and a reproach to our judiciary, but an incitement to revolt on the part of the prudent and law-abiding masses of the people, which is likely to find its legitimate conclusion in a resort to Socialism.

III

Legalism as a method of making men honest in their dealings with other men is a failure in both state and nation; it is no less so in religion. The Jewish Levitical laws, in their regulations and ceremonial, were the most elaborate, the most minute ever framed for any ecclesiastical organization that has ever had a place among the religions of the world. But history is witness, as Dr. Fairbairn has observed, "how completely the ceremonial of the Priests and the traditions of the Scribes

and Pharisees had swallowed up God's law." Against these Pharisees and Priests, these betrayers of the people, these greedy, self-seeking, hypocritical and debauched religionists, who had not hesitated to prostitute the pure house of God to their own sordid uses and to invoke the authority of the Temple to sanction and sanctify their sins, Jesus Christ pronounced the most terrific indictment known to history, in words of bitterest reproach and denunciation, "words that burst forth from his heart swelling into terrific climax."

Organized Christianity to-day is a failure on its institutional side. Its restrictive laws, its set rules, authoritative legislation and ecclesiastical decisions, its statutes and orders of discipline may present a semblance of the religion of the New Testament; but never yet made a true Christian. "The true Christian's religion," declared Erasmus, a celebrated theologian of the Sixteenth Century, "instead of consisting in the acceptance of Scholastic theology, or the performance of outward rites and ceremonies, really consists in a true self-sacrificing loyalty to Christ, his ever living Prince." "The breakdown of ecclesiasticism is complete," says Dr. Aked, a noted Baptist divine, and why? Because, to quote so good an authority as the late Bishop Andrews of the Methodist Church, "Something diviner than Church laws of doubtful authority must be our reliance for a higher life."

Shall we find the cure for materialism and the moral degeneracy of the nation in the political philosophy of Jeremy Bentham, who contended that if political power were taken from the reigning class and given to the people, a model government could be established free from corruption, undue expenditures and other evils which flourish under the rule of the few?

But what of Democracy's experiment in good government in this country? How about the municipal rings in our great

cities, such as New York, Pittsburg, Philadelphia, Chicago, San Francisco and in numberless other small municipalities? Can we soon forget the Crédit Mobilier and Star Route scandals, the Tariff bargainings in Congress, or the shameful record which lies at the door of the American Sugar Company; or be blind to the fact that many of our states and our nation even, have been controlled and exploited by big business?

"The Tweed ring in municipal politics, the Harrisburg court house in state politics, the Pension Bills in Congress" as the editor of *The Outlook*, in its issue of January 8th, 1912, has pointed out, are proof positive, "that the mere distribution of political power will not serve the greatest happiness of the greatest number. It will not even protect those to whom it is given. We tried the experiment in the Reconstruction period, and thoughtful men in the South seriously question which harmed their section the most—war or reconstruction."

In what direction, then, shall we look for relief, for that which will bring recovery from the baneful effects of a materialistic and morally degenerate state of society? Shall we find it in a widespread educational system designed to make the people intelligent and awake to the problems of state and national administration? We have our public school system and it grows apace, but moral instruction is almost wholly absent from its curriculum. Ethically considered, our common school system is a failure. Even if the pupils were taught the Ten Commandments until they knew them by heart, this is no assurance to the state that when these scholars leave school they will keep them all or any one of them. Statistics show that criminality is noticeably great among the young, many of whom have had a common school education.

IV

In Owen Johnson's "Stover at Yale," now running in *McClure's Magazine,* Brockhurst, "the champion of individualism," in discoursing on his favorite topic, expresses himself in these stirring words:

"Our Universities are simply the expression of the forces that are in operation outside. We are business colleges purely and simply because we as a nation have only one ideal—the business ideal."

"Everything is conformed to business, has been made to pay. Art is now a respectable career—to whom? To the business man. Why? Because a profession that is paid $1000 to $5000 a portrait, is no longer Art, but a blamed good business. The man who cooks up his novel according to the weakness of his public sells a hundred thousand copies. Dime Novel? No; published by our most conservative publishers—one of our leading citizens. He has found out that scribbling is a new field of business. He has convinced the business man. He has made it pay."

The great fault of this nation is that it brings everything to this materialistic touch-stone—"Will it pay?" What influences most the young men of this country who are entering the arena of national activity? Is it not the dazzling glow of material success? the spectacle of men who "go out, succeed—make money"?

And what has been the result of the nation's insistent and strenuous pursuit of business ideals? The stamping out of individual initiative, the curtailment of individual achievement; an economic serfdom in which young men become as mere cogs in the complicated machinery of great industrial plants or business organizations where almost every feature of humane consideration for the welfare of the employé is obliterated by a soulless greed which crowds "scientific effi-

ciency" to the limit of human endurance and leaves thousands broken in body and spirit ere half the allotted span of life is reached.

What is to be the remedy? What will correct the materialism of this nation? "You've got to give the individual a chance," replied Brockhurst to a question from one of his classmates; "you have got to break through the tyranny of the average, to get away from business ideals."

What is the call of the hour to the young men of this generation? That they shall have good, clean, honest standards by which to regulate personal conduct, coupled with a spirit of ambition and determination and a deeply-rooted belief in democracy, which will be reflected in the intelligent performance of the duties of citizenship? True! but there must be more exalted ideals back of all this. There must be the stirrings of noble desire, a responsiveness to the call of duty, a patriotism which will not shrink from heroic sacrifices when necessary. The call is for young men, fired with strong impulses, with earnest devotion to the right, who realize that there are real battlefields where there is the clash of ideas; where great political issues are at stake; where wrongs are to be redressed; where reforms must be fought out to a victorious end.

Back of business ideals, back of political ideals there must be religious ideals to give full force and efficiency to human strivings for that which is highest and best, in both individual and national experience.

No one will dispute the fact for which Plutarch contended, that religion is necessary for the well-being of humanity. But religion is not primarily a matter of institutions; nor is it made up of church buildings veneered over with a sort of ethical and sociological gloss and surrounded with an atmosphere of esthetic or sentimental interest. Religion is a divine

reality which kindles into life and exalts mankind; it is that which knits peoples and races together in a bond of brotherhood, and directs their lives towards a supreme and common good.

The spirit of religion is ever uplifting. It alone can give man that courage which defies all obstacles in his pathway and enables him both to believe and to know that there is a divine meaning to his individual life and the life and effort of the race. Let a man once take into his deepest thought and life this vital realization of God, and, as J. Herman Randall has fittingly said, "Let him feel that he is not weak and helpless; that he is not a poor and pitiable object, buffeted by circumstances and change; that he is never totally and absolutely depraved; that he is an actual part of God, that his life is one with the Father's life, and that it only rests with him to enter more deeply and more continuously into the realization of this oneness between himself and the Infinite God—then his life takes on a new meaning and dignity, a new grandeur and power, such as it has never before possessed."

"One of the leading facts in the philosophy of history," says the German theologian, Rev. Dr. A. Rucker, "is to be learned here, as elsewhere, that of all the factors that make peoples, races, individuals what they are, the most potent is and has been religion." A nation that is irreligious cannot long endure. Religion must be wrought into the life of the people, for it is the power that moves the world. It alone can meet the demands of civilized order.

If Democracy is to realize its mission as a redeemer of humanity it must be dominated by Christian sentiments; it must be united to a religion which is not merely a religion of creed and ecclesiasticism, but a living force which makes for true citizenship and the patriotic performance of the duties of that citizenship.

Jesus Christ's ideals were the highest ever given to men; ideals of which Seers and Prophets had dreamed, but which he realized. His life and teachings furnished a new expression of fraternity and true brotherhood. He struck the keynote of true Democracy, in which the interest of the individual becomes the interest of the whole. His teachings give the highest content of life, individual and national. Wrought into the life of the nation they lighten the burdens of life, recreate social conditions and introduce a democracy of spirit and the law of loving fellowship.

As we observe and study the conditions and the course of events in this country; as we reflect upon the peril of the nation due to corruption in politics, in the world of business and in the money market; due likewise to the insidious encroachments of predatory wealth, to the evils of our industrial system and to the growing conflict between the classes and the masses, it becomes increasingly evident that the real danger to our democratic institutions, the real peril of this Republic, lies in the fact that it is being swept from its moorings of justice and reason, of conscience, law and religion.

Unless there is an awakening sense of duty and of personal obligation controlling all issues; unless there is a return to the old-fashioned morality which has its roots in a genuine religion, how will it be possible to bring about needed reforms in the body politic? Where else can we find the conserving forces which will ensure the perpetuity of democratic institutions in democratic America in the face of the rampant materialism and widespread civic corruption which now prevails?

V

Christian Science, presenting an infinitely noble and sublime idea of God, has given the answer of Christian idealism

to the scientific and ethical materialism of the age. It has sounded the death-knell of materialistic conceptions of the origin of the universe and of man, whether found in science, in scholastic theology, or in philosophy. It adequately refutes the pagan, mythological and blighting conceptions of the nature and attributes of God current in ancient and modern writings and so marks the beginning of a new period in the progress of mankind and the spread of Christianity. It is taking the place of the multifarious religions of the churches of the various nations—religions based on blind beliefs and "the vague, secret and mythological revelations of a sacerdotal caste."

Christian Science has shown that true science and religion are one. It rejects the hypotheses of Tyndall, who sought to reduce all the phenomena of life into terms of matter. But matter itself has since been shown by natural scientists to be resolvable into terms of force. Christian Science goes farther and teaches that "matter examined in the light of divine metaphysics, disappears" ("Science and Health," p. 274).

Huxley declared that "the one certainty of science is the existence of a mental world." Christian Science, rising higher than Huxley, asserts that materialistic science has made the mistake of accepting the human mentality in its entirety as the basis for its systems of thought and its formulations of human knowledge. It challenges the validity of a mentality made up of self-evident contradictions and asserts that human thought is only real when it reflects the Divine thought.

The Church and the world may be slow in recognizing the new terms in which Christian Science expresses itself or the new authority with which it teaches; but it is none the less true that Christian Science is making itself felt among all classes. It has given birth to new ideas, new visions of truth, new con-

ceptions of the universe: it is opening up unexpected vistas of possibility. Its ideas and ideals are gaining a most remarkable and amazing victory over the materialism of the age; its teachings are back of the new Christian conscience which is stirring in the nation.

Christian Science emphasizes the gracious, the bright side of life as no other religion does. It has replaced dark and gloomy theological presentations by its teachings that only peace, contentment and unnumbered blessings can continue to exist in the presence of the immortal Mind, the renewing Spirit of God. It supplies a new creed, which may well be taken as the Consensus Creed of Christendom because of its embodiment of the simpler statements and more ancient creeds of the church. It has torn down old structures of belief and provided new expressions of Christian faith. It has presented new definitions of man's relationship to God and new and practical expressions of the duties which we owe to our fellow man.

Christian Science removes the discords and constructs the concord of Christianity; it is the most successful example of catholicity which the Christian world affords; it is emphatically a Church, which, to employ the language of the early fathers concerning the primitive Christian Church, "is spread abroad throughout the whole world, possessed of one and the same faith throughout its entire domain and united in its order, discipline and worship."

Christian Science is touching with its gracious forces and influences the moral life of the world. Its exalted and wholly worthy conception of God as Spirit, as Life, Truth, and Love, as divine Principle, and of man as spiritual and not material, is winning a silent and universal authority over human life; it is making a materialistic reading of the universe well-nigh impossible.

Christian Science has introduced a new scale of spiritual values; it has established a new authority of religion; it is teaching men "to think God's thoughts after Him." It brings the new-old message of primitive Christianity, the healing and saving message of the Gospel of Jesus Christ; it postulates a God who reveals Himself gloriously in the spiritual universe which He has made and in man created in His image and likeness.

In this hour of national peril "when the mood cries to heaven" for deliverance from deplorable conditions existing in the body politic, we find Christian Science committed to the momentous task of "commemorating the words and works of Jesus Christ and of restoring primitive Christianity with its lost element of healing." Is not this undertaking one which is worthy of support and co-operation on the part of every lover of his fellows and of his country? If accomplished in this day and age will it not save the nation from political, business and religious declension and possible ultimate overthrow?

How say you, members of the Jury?

PART IV

Our best have owned the rare dramatic power,
Which gives to sympathy its lifting power.
Go learn of them, the masters of our art,
To trust that wise consultant called the heart.
There are among us those who haply please
To think our business is to treat disease
And all unknowing lack this lesson still—
'Tis not the body, but the man that's ill.

No scientist will deny the existence within us of a central intelligence which controls the bodily functions, and through the sympathetic nervous system actuates the involuntary muscles and keeps the bodily machinery in motion. Nor will the most pronounced materialist deny that this central intelligence is the controlling energy which regulates the action of each of the myriad cellular entities of which the whole body is composed.—HUDSON.

I

INSUFFICIENCY OF MATERIAL REMEDIES

MEDICINE as a profession had its origin in idolatrous ages. Its practitioners were pagan priests who sought the aid of the Gods in their healing work. The Babylonians, Chaldeans, and other nations of Antiquity, according to Herodotus, had no other physicians than the pagan priests and used no medicines. Even when the practice of healing passed from the East into Egypt and thence into Greece, it was exclusively confined to the temples, where ceremonies of pomp and mysticism were made use of to propitiate the Gods, and were of such a nature as to act vividly upon the imagination and emotions. "The cures which were made," remarks Dr. Patton, "strikingly illustrate the effects of credulity and superstition—exercised through the emotions and imagination—upon the ills of the body. Later the practice of medicine consisted almost wholly of the machinery of magic."

In ancient Egypt and India medicine was subordinated to religion and the priests were charged with medical functions. Among the Homeric Greeks Æsculapius was worshipped as the God of healing. Sick persons repaired or were conveyed to the temples of Æsculapius. The sick person or his representative, after ablution, prayer and sacrifice, was made to sleep on the hide of the sacrificed animal or at the foot of the statue of the god while sacred rites were performed.

The province of the medical art as now practiced is the

treatment of disease, and a knowledge of that art is supposed to include, not only a knowledge of drugs or other forms of remedies prescribed, but of the theory of the causation of disease. This idea of the province of the physician dates from Hippocrates, a Greek writer and philosopher, born 460 B.C., who is called the "father of medicine." His writings show that he revolted against the use of charms, amulets, incantations and other devices of that character. Hippocrates' principles and practice were based on the theory of the existence of an unseen restoring essence or principle, the *vis medicatrix naturæ*. Influenced, it is said, by the Pythagorean doctrines of numbers, he taught the celebrated doctrine of "Critical Days" in the progress of diseases—especially those which were acute —which crises were to be expected on days fixed by certain numerical rules, in some cases on odd, in others on even numbers.

How successful the medical profession has been in dealing with disease may be judged from the fact that, according to good authority, 50,000,000 people die annually. Of this number the tremendous proportion of *one-half* die prematurely, chiefly because of the inadequacy of material remedies.

Presumably all these people did what they could to keep alive and in health, with such help as the medical profession could render. In obedience to their advisers they have gulped down a respectable portion of the animal, the vegetable and the mineral kingdoms piecemeal in the vain endeavor to keep body and soul together, which, as a hardened cynic has remarked, "had better be separated." The increase of diseases unknown to the profession a few years ago, and the increase of drugs, specialists and trained nurses, are making sickness a luxury which can be indulged in only by the rich.

That hospitals and dispensaries do not lack for patronage is evident from the statistics given by Dr. Huber, who states

that in 1895 out of a population of 1,800,000 in Manhattan, 793,000 appear on the record as having sought medical aid. It is fair to say, however, that this large proportion is due not only to inefficiency of the remedies employed by *materia medica*, but also to unfavorable conditions, the squalor, congestion and poverty of the poor classes. The habit of going to the doctor for a prescription and of taking inanimate matter as a preventive of sickness, or for the cure of disease, is bred in the bones. It is one of the legacies of the ages.

The extent of the drug habit may be judged from the fact that the wholesale and retail drug business has reached the enormous sum of $200,000,000 per annum. To this colossal expenditure must be added the physicians' fees for medical attendance. A well-known American weekly states that the 200,000 doctors in active practice in the United States, one for each four hundred people, collect in fees each year more than $150,000,000. Prescription bills and patent medicines enormously swell these colossal expenditures. An unfortunate thing represented by this outlay is that the effects of drugs upon the human system are largely a matter of experiment on the part of the physician. Drug experimentation is coincident with drug adulteration, and it is an even question which does the more harm. In combination, the wonder is, how the patient ever pulls through. Dean Henry A. Rusby, of the College of Pharmacy of Columbia University, the United States expert on the quality of drugs entering the port of New York, and the National President of the American Pharmaceutical Association, states that an organized and powerful effort is being made to rob the United States Pharmacopœia of standard tests for strength and purity of drugs. Commercial interests are striving to prevent the introduction of further standards and to degrade still others. Certain physicians insist that drugs of which they disapprove, no matter how widely

they are used in the prescriptions of the majority of the profession, shall be thrust out of the book of standards, thus depriving the government of the power of requiring definite gauges of purity and strength.

Eighty to ninety per cent. of the drugs used in this country by physicians, says Dr. Rusby, "come from foreign countries." Within the past two years enormous quantities of spurious and defective drugs have been rejected at the port of New York and other ports and reshipped to Europe. Drug warehouses at Trieste, Amsterdam, Hamburg and other important centres abroad are stuffed to overflowing with these worthless medicaments and with still greater quantities of drugs that have been withheld from shipment to the United States, out of the conviction that they would be turned back. All these owners are waiting in the belief, encouraged by commercial interests on this side, that the United States Pharmacopœia Book of Standards will be so modified as to let down the bars for their admission. Without the standard which such a book provides, neither the medical nor the pharmaceutical profession can authoritatively identify, administer, compound or prescribe medicinal drugs for patients, nor can any legal authority enforce purity and definite degrees of strength.

The figures above given are not by any means the full measure of outlay in connection with the practice of medicine. There is the cost of maintenance of hospitals and clinics and of surgical instruments and appliances; the expenditures for the education of these 200,000 doctors; for text-books on surgery, anatomy, physiology and for medical works generally, bearing on the prevention and cure of disease. To finish a course of training in a medical school, and to secure the required diploma, each student must spend an average of at least $1000. For a medical profession which has a membership of 200,000, this means an outlay of $200,000,000, to which must be added the

expense of the physician's library, costing an average of $400, or $80,000,000 more. To this annual expenditure of $350,000,000 for drugs and medical attendance, $280,000,000 must therefore be added.

But this is not all that is involved in the problem of exterminating physical ills. According to the 1906 statistics of the New York State Department of Health, 129,833 people died under medical treatment, a percentage of 17.3 a thousand of population for the entire state. Applied to our 90,000,000 people this ratio would mean that 1,557,000 persons die annually throughout the country. When a person dies he has to have a decent burial. That means an average expense of at least $100 each, a total funeral bill of $155,700,000 per annum.

If we accept the statement of medical authorities that one-half of the deaths are preventable, then $77,850,000 of the funeral expenses of 1906 could have been saved, and 778,500 people should be here in the flesh instead of their bodies being in the grave. Sickness and death are expensive. How to overcome them is a problem of tremendous importance, in which every human being, rich or poor, high or low, young or old, has a vital interest.

This enormous annual expenditure of $750,000,000 to $785,700,000 annually to maintain the medical profession, to keep alive and in health, argues an almost criminal ignorance of the laws of health, and racial indifference to the easily acquired means of more largely preventing sickness, to say nothing of the inefficiency of the material remedies upon which dependence is placed for relief. Of the vast number who die annually, the majority doubtless use every means they know of and can afford, to avert death, notwithstanding the fact that they have been taught by priest and doctor alike that sickness is legitimate, the natural concomitant of one's earthly existence, the result of the operation of natural laws and therefore

ordained of God, that it has its uses, that men die when their time comes and that humanity consequently has no alternative but to reconcile itself, as best it can, to an irresistible doom.

From the standpoint of the materialist, the medical faculty, and the clergy even, the human organism in case of sickness is considered and treated from a purely physical basis. The organs affected are deemed material, the remedies employed are material and medical procedures are based on that assumption. Both organs and medicine are regarded as physical or material, something that can be measured, weighed and analyzed. The medicine is applied to the affected part exteriorly or introduced into the system through the blood, which itself is material, in the hope that, through the action of the drug, changes of a favorable character will be made.

How medicine taken into the system is able to reach and affect diseased parts, or how it can stimulate or energize an inactive organ, how to determine the true nature of the disease or how to bring about a restoration to normal conditions, is purely guess-work. The physician has little or no true knowledge or understanding, but only the vaguest sort of theory as to how drugs affect the system or overcome disease. The most a doctor can do is to evolve a speculative scheme of medical treatment based upon assumptions or empirical investigations. So far as any exact or scientific relation between the remedy employed and the cure effected in any given case is concerned, it is simply impossible to work out a satisfactory modus operandi.

Materia medica considers man a physical being. It is not merely non-Christian; it is non-religious. Its literature is materialistic. The members of the medical profession may be atheists and still be in good professional standing. Its materialistic practice proceeds from the theory that the physical

organism when out of order is to be repaired by the administration of mindless, inert matter in various forms. Medicine, with its bacteriology and serum therapy, its Roentgen rays and its organic chemistry, takes little note of the subtle relations between body and mind, those wide realms in which the mentality directly and powerfully affects the physical organism.

Serious attention may well be directed to these significant words of the eminent English scientist, Sir Oliver Lodge: "The more frankly and clearly the truth about the body is realized, namely, that the body is a flowing and constantly changing episode in material history, having no more identity than has a river, no identity whatever in its material constitution, but only in its form—identity only in the personal expression or manifestation which is achieved through the agency of fresh and constantly differing sequence of material particles —the more frankly this is realized the better for our understanding of most of the problems of life and being,"—and, we may add, for the understanding of the problems of *materia medica.*

The following question propounded by Sir Oliver is one which may properly be referred to the medical profession for answer:

"What is it that puts the body together and keeps it active and retains it fairly constant through all the vicissitudes of climate, and condition, and through all the fluctuations of material constitution?"

Notwithstanding that mental healing has demonstrated a successful ministry to the physical ills of mankind, Dr. Lewis, Dr. Woods Hutchinson, Dr. Darlington, and other prominent authorities, still remain solidly materialistic in their professional work.

The theory at the base of mental therapeutics, viz.: that

the body is under the control of the mind, Dr. Woods Hutchinson combats vigorously in a recent magazine article, in which he declares it to be "one of the dearest delusions of man," and stoutly insists that a man's most permanent control over his mind is obtainable by the modification of bodily conditions. "The field in which we modify bodily conditions by mental influences," he claims, "is steadily shrinking; all our substantial and permanent victories over bodily ills have been won by physical means." Dr. Hutchinson goes even further, and asserts that a large majority of the triumphs of science over mental and moral diseases have been secured through physical agencies alone.

On the other hand, Dr. Sheldon Leavitt finds occasion to criticise rather sharply this pronounced materialism. The medical profession, he insists, is skimming the mere borders of the curative problem. "It is thoroughly imbued with materialistic thought. To the man of surgery and drugs, of massage and electricity, of vibration and light therapy, the brain is not the organ of the mind, but it is the mind itself, and thought is due to the cellular action. To him subconsciousness is only a realm of reflex phenomena. That there are other than the five senses, he denies. He pauses at the border of the physical realm to assert, 'here it all ends.' "

When medical skill has been exhausted and the patient dies, we are taught to believe that the result must be accepted as the operation of natural laws following the primal order of nature, the patient reconciling himself to his own demise, whether prematurely or otherwise, on the principle that it cannot be helped, the physician consoling himself from his standpoint with the reflection that all known means have been used, and that unless he has failed in his duty "the confidence of his intelligent patient will not be destroyed"!

However brilliant the achievements, however high the

attainments, however eminent the services of the medical profession to suffering humanity, however energetic, self-sacrificing and faithful physicians are or may have been, the painful fact remains that half the number of people who die every year die "prematurely." This result cannot be attributed to lack of strenuous endeavor on the doctor's part.

The conflicting methods of treatment in the different schools of medicine and the lack of unity among physicians of the same school prove that these systems are not founded upon exact science or fixed principle, and because of this, people are seeking for something more reliable in their hour of need. Is it not apparent that public opinion is changing, and that the physician is no longer the court of last resort in the matter of human health?

II

ATTITUDE OF THE CLERGY

THE Rev. Charles Cuthbert Hall, in his book "Does God Send Trouble?" vigorously controverts the orthodox conception or belief that sickness and death are the will of God. He makes this significant statement: "I have laboriously and freshly examined every single passage in the New Testament bearing upon the subject of God's will, and I have also examined freshly every single passage in the New Testament bearing upon suffering and affliction. I fail to find one which warrants the belief that sickness and death are the will of God, sent directly by His hand upon us. If sickness and suffering are according to the will of God, then every physician is a lawbreaker, every trained nurse is defying the will of God, every hospital is a house of rebellion instead of a house of mercy. All the conditions which increase suffering and breed sickness are therefore fulfillments of the will of God, and sanitation is blasphemy. This tradition quickly reasons itself out into impossibility."

The conclusion that God either sends the pain, suffering and sin, or that, being a witness of the untold agonies of His children, He refuses to alleviate this suffering, presents a proposition insulting as well as revolting to our intelligence. As to His sending misery as a punishment for certain misdeeds, it is the weakest argument of all. What could one think of a human father who would calmly watch the speechless

agony of his loved ones without a thought to help them? Such callousness on the part of the God who is Love is beyond comprehension. But if, for argument's sake, we assume that God sent sickness into the world as chastisement, what right has the physician to oppose the will of God?

Humanity has not hesitated to grasp at every possible means it could imagine or devise to avert death or delay its approach. The physician, the legislator, the workers in our various philanthropic enterprises, have all labored to this end. The vast array of asylums, the life-saving stations, the protection of those engaged in hazardous occupations, are so many endeavors on the part of mankind to circumvent death. All this would constitute officious interference with God's plan if God had instituted death as the gateway to heaven; and it would keep millions out of heaven in consequence.

The materialistic attitude of the church towards Christian healing is fairly well expressed by Rev. Dr. Buckley, editor of the *Christian Advocate,* the official organ of the Methodist Church:

"When a thoroughly educated, experienced and competent physician or surgeon fails to preserve the life of a non-resisting and co-operating patient, he has brought to bear upon the case all that the human race has accumulated of knowledge, remedies, appliances, supports and hygienic methods, and in this case, they, and not he alone, have failed."

Dr. Buckley, however, finds some hope for humanity in the fact that millions of the common people and of those in frontier and scattered regions, in shipwreck, in time of war and pestilence, have been able to ward off disease or recover from its effects without medical aid, the *"vis medicatrix naturæ"* bringing them through; all of which is strikingly suggestive of a saying of Dr. Mason Good, a learned professor in London: "The effects of medicine on the human system are in the high-

est degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence and famine combined."

The opinion of the clergy, in the main, is that the healing of disease should be left to those who have made the diagnosis and treatment of disease their life study and profession. The duty of the clergy, we are told, is to sympathise in sorrow and in joy, and to help in the bearing of burdens, to cheer, comfort, strengthen and reinforce every effort put forth by the medical profession to deliver the sufferer from physical ailments. According to the accepted clerical construction, the true function of ministers, as under-shepherds of Christ, is to teach the ethical and spiritual doctrines of Christianity. All else the pastor should leave to the physician, even though the medical profession is solidly materialistic and pays little or no attention to anything outside of physical structure. In this respect Dr. Buckley is in accord with Dr. Aked, who declares that Christianity is purely ethical, its object being to make good men and women of us all.

The attitude of the clergy towards Jesus' healing works is variously expressed. Many clergymen contend that Jesus did not institute miraculous healing as a continuous practice. Other clergymen claim that Christian healing belonged to the first century of the Christian era, that this power was supernatural and was meant to be confined to the apostolic period, a conclusion which it is claimed "the verdict of history" confirms, notwithstanding the fact that on two occasions Christ Jesus, speaking not to the disciples, but for all time, declared that those who believe on him will be able, by the Spirit of God, to do the works that he did. "If we declare that the age of miracles is past," asks a recent writer, "when by miracles we mean the works and acts of God, what are we doing? We are rejecting the all-power, the all-presence, the all-knowledge and unchangeableness of God, repudiating and denying His

Christ, and so shattering the very foundations of our boasted Christianity."

Dr. Robert McDonald declared that the healing of the sick must be made a regular, recognized department of church work. Nevertheless, we find in his book, "Mind, Religion and Health," this astonishing statement, which throws cold water on the whole proposition: "It is a very serious question as to how deep and far-reaching a diseased condition in the human body can be divinely restored to health." This question, he declares, "may be for long an open question, with intelligent advocates on either side of the tremendous issue." This is paralleled by the Rev. Dr. Leighton Parks, who refers to the case of the apostle Paul, who sought relief from what this distinguished clergyman terms an incurable disease. According to Dr. Parks, the best that God could do under the circumstances was to supply sustaining grace, thus limiting Omnipotence and placing God in the humiliating position of inability to rectify those abnormal physical conditions which medical science in its wisdom (?) has pronounced incurable. That we may not do Dr. Parks an injustice, we quote the passage as found in his address in St. Bartholomew's Church, delivered some months ago:

"Paul's experience deserves much study nowadays. For this thing—this thorn in the flesh—'I besought the Lord thrice, that it might depart from me:' And he said, 'My grace is sufficient for thee; for my strength is made perfect in weakness.' This, stated in modern language, means that Paul had an incurable disease, but that God's power would uphold him until his work was done."

When St. Paul speaks of "a thorn in the flesh," he probably meant to be understood that he regarded the flesh itself as a thorn, and that he thrice prayed to God that he might be able to overcome and ascend above the flesh as his Master did.

There is no likelihood that St. Paul had any disease, but was merely struggling against the flesh itself.

In general terms, these distinguished expounders of the healing gospel of Christ believe in the almighty power of God as taught by the creeds of the church, in a Supreme Being with whom all things are possible, and "who sent His word and healed," but they seem disposed to limit His healing ability and to regard Omnipotence as powerless on occasions—as, for instance, the diseases called incurable by the medical schools.

It would be no less irrational to think that God could connive at wickedness than it would be to think that law could be guilty of crime, or that sickness, like a vulgar jest in a play, "might be offensive, but blended with the whole it heightened the general effect; that it was here to train character and to be finally transmuted into good."[1]

In the present theological conception of the status of evil this may be taken as something more than a jest. It amounts in fact to an affirmation that there are limits to divine power, so that it could as little keep men free from moral evil as from physical disease. "When one recalls," says John B. Willis, "the part which the belief of evil has played in the tragedy of mortal experience and the universal longing to escape the suffering which always attends its reign, it is not difficult to accept the statement that in the course of human history more sacrifices have probably been made and more prayers offered to the devil than to God."

"The healing work of the church in the early centuries of the Christian era," says Dr. Elwood Worcester, "had a most powerful influence on church life and custom, and was an influential factor in the Christian propaganda. One cause of the present weakness of the church is that it has maintained the

[1] "Marcus Aurelius," VI: 42.

Christian religion, retaining with some degree of faith Christ's message to the soul, but rejecting with unbelief his ministry to the body." And he adds, in a fine burst of enthusiasm: "Armed with the resources of modern science, and especially of modern psychological science" [presumably hypnotism, hypnotic suggestion and psychic influence], "inspired with the enthusiasm of humanity" [which he considers the grand legacy bequeathed to the church by the founders of the faith], "the church to-day should be able to outdo the healing wonders of the apostolic and post-apostolic ages."

On the other hand, Dr. Buckley regards this as an amazing utterance, and questions whether it is the fruit of an intense faith or a fevered imagination. Dr. Worcester is a step in advance of his clerical brethren on the subject of healing. The Emmanuel clinic, of which he is the founder, is an attempted combination of the clerical and medical professions, an effort to divide up the practice of the healing art, organic disease to be taken care of by the physicians and functional disorders by the Emmanuel clinic.

Any desire to regain the lost element of healing and to aid the church in fulfilling its mission to both body and soul, or, in other words, to make Christianity what it was in the beginning, a response to the physical as well as the spiritual needs of humanity, is worthy of all commendation. But why circumscribe the Holy One of Israel through unbelief? Why substitute hypnotic suggestion for Jesus' divine therapeutics? Why limit the healing power of the gospel to functional diseases on the theory that these can be successfully handled by psycho-therapeutic procedures, conducted upon a so-called purely scientific basis, with religion as a side attachment? Is humanity to join with John Stuart Mill and conclude that "on the whole God is benevolently inclined, but is thwarted in His purpose"?

II

The church, although commissioned by its founder to heal the sick by spiritual means, is faithless to its trust. It is still in the position of having relegated that work to a solidly materialistic medical profession, more or less atheistic. Jesus' healing ministry is admitted, likewise the healing power which he conferred upon the disciples, but the modern church has without just warrant restricted this healing function to the church of apostolic days. And this is the answer of the clergy to the sick and suffering who look to the church for the exercise of the healing power of the Gospel, unless we except the Emmanuel clinic and its offer of suggestion or hypnotism as a substitute for Christ's divine therapeutics. The unbelief of the clergy of the present day as to the present possibility of Christian healing is not less pronounced than the unbelief of the Jewish hierarchy, and of the Scribes and Pharisees, in Jesus' time. Small wonder that so-called orthodox Christianity is decadent when ministers of the gospel, who assert belief in the omnipotence of God and are commissioned to preach the healing gospel of the Christ, and to do even greater works of healing than Jesus did, profess to find a tremendous issue in the question as to how far a diseased condition in the human body can be divinely overcome!

The Scribes declared that Jesus had a devil, and cast out devils by the prince of devils. That he should profess to cast them out by the Spirit of God was to them sheer blasphemy. Because he said that God was his Father they sought to slay him. They complained that he not only received sinners and ate with them, but that he was a friend to both publicans and sinners. When they could not disprove his cures, they said he was not of God because he healed on the Sabbath day,

that he was a sinner, a Samaritan, a glutton, a wine-bibber and a deceiver of the people.

Similar scepticism and opposition prevail to-day among the clergy in reference to the present availability of healing by the power of the divine Mind or the Spirit of God. One of the greatest hindrances to Christian healing is the effort of the ministers to discount, limit and explain away the healing promise and power of the word of God as contained in the New Testament. The revelation of God as an active healing presence in the world is Jesus' gospel, and no man can truly apprehend and preach that gospel without preaching it as a healing gospel. The failure to do so weakens the faith of the people in its efficacy, creates an atmosphere of doubt and antagonism, and drives thousands to medicine, surgery or hypnotic suggestion for which no authority obtains in Jesus' statement: "The Father that dwelleth in me, He doeth the works." Jesus placed no limitation upon his healing ability, or that of his disciples who acquired the same power. "All power is given me in heaven and in earth."

The Rev. Charles F. Aked closes a brilliant series of articles on the "Salvation of Christianity" with these words: "The truth which Jesus taught is fresh with the eternal youthfulness of God. In the acceptance of it and the appropriation of it, and the application of it to the necessity of our time, lies the salvation of Christianity and the hope of the world."[1] And fresh with the eternal youthfulness of God are the words the Great Teacher uttered in those solemn hours when his earthly ministry was finished and he was about to say farewell to his followers: "Go ye into all the world and preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

[1] *Appleton's Magazine.*

The truth which Jesus proclaimed covered spiritual and physical needs alike. His ministry to suffering humanity, burdened by sin and disease, demonstrated God's power to meet every human need in sickness and in health. This ministry Jesus committed to his followers for all time. And in the acceptance of this gospel with its healing message, in its appropriation and application to human need, is to be found the deliverance of the race from bondage to disease and death. The question, therefore, may well be raised, "Shall historic Christianity continue recreant to its trust, and are other hands to take up and carry forward Christ's healing mission to humanity?"

Attitude Towards Christian Science

The attitude which the clergy assume towards Christian healing makes perfectly intelligible their attitude towards Christian Science. The natural tendency of that movement is to weaken the standing and influence of the clergy as a class or profession. The teachings of orthodox preachers on the subject of Christian healing, when contrasted with the healing work actually accomplished by Christian Science practitioners through spiritual means, is constantly impressing the inconsistency of the clergy upon the minds of people generally. On top of this fact is another fact which explains why the clergy are so bitter in their denunciations of Christian Science. One of the teachings of Christian Science is that no clerical intermediaries are necessary in the transmission of prayer from man to God. It has, in fact, no use for theological middlemen, either to offer formal and lengthy prayers or to deliver elaborate orations on religious topics at its Sunday services. Its teaching and practice obviously strike a blow at all clerical positions and threaten to do away entirely in time with their calling.

The priesthood and the ministerial class have the keenest

realization of this, and while they think themselves perfectly honest in taking a trenchant stand against Christian Science, is it not a generally accepted fact that they are influenced either consciously or unconsciously by the economic aspect which attends the loss of members due to the spread of the Christian Science movement, and by irritation at the increasing weakness of their hold upon the people?

The consequence of this decline in power is better seen in England than here. There the Episcopal church is a state institution and has certain notable legal powers. It is more than bitterly fighting the Christian Science movement. Not only is it denouncing Christian Science, but it is using its whole power to suppress as much as possible this movement which does the works which Jesus declared should accompany and prove an understanding of his teachings. One of the many weapons of warfare which the church uses is that of influencing the newspapers and periodicals against publishing Christian Science communications.

In America, where church and state are separate, the opposition of the orthodox churches is not so compact or centralized. But it is nevertheless active. Many theological bodies and many individual ministers proceed in their attack by methods of their own.

The interests of the ministerial class are reflected in the prejudiced stand taken by the religious publications—that is to say, the various denominational periodicals. The editors of these publications cannot be termed deliberately unfair, in the sense that any venal motives animate them. But that they are, as a rule, intellectually unfair is clear from their refusal to present more than their own side of the controversy. Of course, allowance must be made for the fact that ministers are accustomed to stating their views dogmatically and without chance of contradiction from the pews. This *ex cathedra*

habit becomes second nature. Viewing the question in a large way, however, is there any doubt that the real explanation for the virulence of some of these denominational periodicals is the consciousness of the inevitable decay of the orthodox religions and the perception of the dawn of a new order wherein the ministerial class, once so powerful, will either be greatly subordinated or gradually pass out of existence?

III

JESUS CHRIST'S HEALING MINISTRY

NINETEEN centuries ago the world was furnished the most stupendous object-lesson in the healing of physical ailments that it had ever seen. Sickness of all kinds, even death itself, was successfully met and overcome without the aid of material remedies and in direct contravention of material laws. Here was a repetition upon a grand scale of the healing and the miracles practiced by Moses and the prophets in still more ancient times.

If there is any portion of the New Testament that is accepted as true and authentic, it is that part which describes the healing ministry of Jesus and the commission which he gave to his followers to do the same kind of healing as he did. The historical accuracy of the account of his words and works is irrefragably supported both by internal and external evidence. The entire trustworthiness of the New Testament narrative is now admitted—by friends and foes alike—to be the assured result of the most searching and exhaustive criticism. The words of Jesus stand unimpeached, the works unchallenged.

The competency of the New Testament writers who attended Jesus during his earthly ministry, as eye-witnesses of these works, is such as would be accepted in any court of law. No reasonable doubt can exist as to the facts concerning his ministry. That he went about the cities and villages of Judea, teaching in Jewish synagogues, preaching the gospel of the

Kingdom of Heaven, and healing all manner of diseases among the people by spiritual methods only, is certified to by those who closely attended him as his chosen disciples and who personally saw the wonderful works which he did.

In referring to the sane, sober and natural manner in which the story of Jesus' life is told by the synoptic writers, Dr. Fairbairn says: "The Gospel writers did not invent their material. They realized the scene so perfectly that he is presented as only a pen which follows the tongue of the speaker describing expressions too vivid to be forgotten can show him. He is presented by these historians in the simplest terms of history."

"He who was conceived as the Word became flesh. He is represented as the most natural character in all literature. In him there is nothing obscure, dark or mysterious; he seems to lie all open to the day. His words are simple and plain; his thought is always clear and never complex. He is the last person who could be described as a man of mystery. He does not study or practice any art of concealment. He calls his disciples and they live with him, and he lives with them as a man among men. He does not claim to know the secrets of nature or the forgotten things of history, or the day and hour of destiny, which the Father alone knoweth. He does not stand on his dignity or require men to observe the order of their coming and going. A Jew who comes by night is not refused an audience, for he has come in deference to his conscience, even though he comes by night in deference to the Jews. Jesus speaks to him as if all men stood before him in that one man, and as a simple matter of fact they did so stand. While he rests, tired and thirsty, by Jacob's well, he speaks with the woman of Samaria and asks from her water to drink, and then he addresses to her words the world was waiting to hear. We see him loved of man and woman, loving as well as loved, living the homely, natural, beautiful life of our kind. His is the common, every-day, familiar humanity, which suffers and rejoices, knows sorrow and death.

"His character appears throughout as natural, his conduct spontaneous, his motives simple, his thought and speech trans-

parently sincere. He is without the literary consciousness. He did not write or command anything to be written concerning himself; neither did he seem to think that the craft of letters had any concern with him or he any concern with it. His field of action was in the open air, not in the study. He was content to impress himself on the minds of men, to live divinely careless in the present, without any thought as to how he should seem to the future, yet so conscious of the all-seeing and all-enfolding God as to make of the moment he lived in an eternal Now."[1]

Jesus' Power Over Disease

"He that believeth in me, the works that I do shall he do, and greater works than these shall he do, because I go to the Father."

The story of Jesus' healing works is told in simple yet explicit terms. "In the mouth of two or three witnesses shall the truth be established." Some of the evidence which the New Testament supplies us concerning the cures which Jesus performed is the following taken from the Gospel narrative: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

"And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with

[1] "The Philosophy of the Christian Religion."

devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils.

"And Jesus went forth and saw a great multitude, and was moved with compassion towards them, and he healed their sick.

"And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.

"And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain and sat down there. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed and many others, and cast them down at Jesus' feet; and he healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be made whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

"And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were, the border of his garment: and as many as touched him were made whole.

"And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of all their diseases. . . . . And the whole multitude sought to touch him; for there went virtue out of him and healed them all."

In no single instance in the record of his healing ministry do the apostles draw any distinction as to the character of the disease which Jesus cured. No reference is made to functional or organic diseases, nor is there any relegation of the latter type of disease to the medical faculty of the time on the presumption that such cases were beyond his power to heal. We are not left in ignorance as to the means by which he performed his cures. He made it perfectly plain to his followers that the healing work which he performed was accomplished by spiritual means. In his divine therapeutics, "The Father that dwelleth in me, He doeth the works; if I cast out devils by the spirit of God, the kingdom of God is come unto you."

Luke, "the beloved physician," records Jesus' healing works with the same impartiality and breadth of description as did the other disciples. In no instance does he introduce any distinction as to the nature of the cures wrought. All the writers of the gospel narrative concur as to the modus of cure. No reference anywhere in the Gospel is made to the use of drugs, surgery, hygiene or material remedies or the coöperation of the medical profession of that day.

The Scribes, Pharisees and doctors in Jesus' time were no more ready than are the medical and clerical professions of to-day to accept such startling departures from the recognized and customary methods employed by regular physicians in combating disease. In spite, however, of Jewish unbelief in the method and reality of these cures, it is indubitably established that Jesus healed all manner of sickness and all manner of disease by purely spiritual means. What is more, the healing work which he did continued. It was perpetuated by his followers, and the evidence is indisputable that this healing work was successfully carried on by the early Christians during the first two or three centuries of the Christian era. The

commission to carry on this work is expressed in the following explicit terms:

"Go ye into all the world and preach the gospel to every creature. . . . . And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

Matthew states that Jesus gave his twelve disciples power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease. These disciples Jesus sent out with a charge to preach, saying, "The kingdom of heaven is at hand," commissioning them at the same time to "heal the sick, cleanse the lepers, raise the dead, cast out devils." Mark says that the disciples went out and preached that men everywhere should repent. He also records that they cast out many devils and anointed with oil many that were sick, and healed them.

Luke informs us that Jesus appointed other seventy also and sent them out two by two, with instructions to heal the sick in whatsoever house they entered, and to say unto them, "The kingdom of God is come nigh unto you." He also relates that the seventy returned again with joy, saying, "Lord, even the devils are subject unto us through thy name." Jesus immediately responded with this wonderful assurance, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." His commands do not limit his followers' activities to any particular section of the country, nor to any special period of time, nor to any particular class of people. "Heal the sick, cleanse the lepers, cast out devils, raise the dead: freely ye have received, freely give." These were to be their credentials that men might know the power of the Truth and be-

lieve that the Kingdom of Heaven as Jesus taught was "nigh at hand."

This commission which he gave to his disciples to perpetuate his work on earth, to preach the gospel and heal the sick (for Jesus' gospel is a healing gospel), has never been withdrawn. It has no expiration clause; it has lost none of its binding force and effect with the lapse of centuries. Furthermore, there is absolutely no authority for assuming that the Master's commission to preach and to heal meant that healing was to become a dead letter. To assume otherwise, as scholastic theology has done, is to fail to present Christianity in the fulness of the Gospel. The commission has the same divine authority as the Ten Commandments. It is universal in its application. There has been no abrogation of any of its provisions. Nor is there any authority vested in any ecclesiastical court or body of men on earth to annul that commission. Jesus' words were God's words, and God never changes His decrees.

Whence, then, comes any authority for rejecting this plain command to his followers to heal the sick, or for limiting the healing work of the church to the days of Jesus and the early apostles? By what right, may we ask, do the professional expounders of the Scriptures accept Jesus' commission to preach the gospel; and reject his command to heal the sick? When Jesus directed his followers to go into all the world and preach his gospel to every creature and to perform those healing works which he did, he spoke by divine authority. And he spoke with equal authority when he declared that his followers should do even greater works than he had done.

The record of Jesus' ministry, established by irrefragable proofs, has in this day and age a deeper significance than in any previous century in the history of the church. The Christ-cure movement, and its demonstration of the fact that

spiritual remedies are of avail in the cure of the physical ills of mankind, direct attention anew to Jesus' command to all his true followers to heal the sick and to accomplish even greater works of healing. The modus of cure is equally plain, the power of God working through human instrumentality in answer to the holy, uplifting prayer of faith.

The present possibility of restoring the healing function which was so distinguishing a feature of the early centuries of the Christian era, and which gave the church such an astonishing success, is in the very forefront of religious questions affecting the future of the church. The testimony of the Scriptures concerning the early Christians is that "they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." If these things be true of the early Christian church, how, or by what argument, can it be shown, that this healing power should be non-existent in the Christian church of to-day?

Jesus explained to his followers the mighty power of faith, when backed by the energies of the Spirit, in terms before which the church has stumbled and halted and hesitated ever since the first few centuries of the Christian era. He taught his followers faith, and strengthened that faith by illustrations of God's omnipotence which even to this day stagger Christian belief. He assured his disciples that if they had faith even as a grain of mustard seed they would be able to remove mountains, and that nothing should be impossible to them.

Jesus Christ declared that heaven and earth would pass away, but that his words should not. And they have not, though nineteen centuries have come and gone since they were first spoken. He taught as the great teacher of mankind. His words are words of absolute truth, enduring unto all generations. The mission of his followers, he announced in these

words: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit and that your fruit should remain; that whatsoever ye shall ask of the Father in my name He may give it to you."

This promise he repeated afterward in even more emphatic form: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." At another time he told them: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In making these statements he was addressing not merely the few disciples, nor even the multitudes which met him in his daily work. He was addressing humanity,—else why should he say, "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do"?

Jesus knew that his unity with the Father was complete, and therefore he could say: "I and the Father are one." But he identified his life with man's life thus: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they might be one, even as we are one: I in them and Thou in me, that they may be made perfect in one."

The ages waited for Jesus' words of life and truth and love, words that are stirring in the spiritual consciousness of humanity as never before in the history of the race. Convinced of that essential unity of humanity and divinity which Jesus exemplified as the ideal relation between God and man, the time is hastening when men shall recognize the divinity

within themselves and become the "luminous dwelling place of God." This relationship vests men with a power in keeping with the dignity of their real birth from above and declares that, sooner or later, they will rise to the full stature of manhood in Christ, and reach the full measure of that health and that dominion which is rightfully theirs.

IV

THE OLD ORDER CHANGETH

FOR centuries mankind has held to its faith in the infallibility of material methods of treating disease. Even the doctors express astonishment at the extraordinary habit of people, when threatened with illness, of resorting to the physician for a prescription or to the druggist for some patent medicine guaranteed to cure about every ill to which flesh is heir.

And stranger still, this habit persists even though physicians are concerned with physical structure only and continue to confine their efforts to the treatment of symptoms or effects registered in the body, knowing little, if anything, of the producing cause which lies back in the unexplored region of the human mentality.

The doctor pins his faith to material remedies; so does the patient or, at least, has been accustomed to do so until recently, despite the fact that medical procedures based on the drug system are largely experimental and in most cases of doubtful efficacy, and must necessarily be so since the action of inanimate matter on the human body cannot be predicted with any degree of certainty.

That the cures effected by the medical profession are largely due to the patient's belief in the remedy prescribed, apart from any intrinsic curative influence or efficacy in the remedy itself, is illustrated by the fact that remarkable cures are recorded from the most dissimilar methods of procedure.

Cures, for instance, have been known to have occurred, not only from taking powders, or from the use of apparatus, but from a thermometer placed in the mouth or from special bits of wood or iron.

Relics of all sorts, trees, flowers, fruits, the gods of Greece, or Egypt, and kings or holy men, and various objects, in themselves equally powerless, have effected cures of thousands through blind faith on the part of those afflicted.

And irrational dependence upon some fetish or charm as a curative agency has been by no means confined to barbarous or uncivilized tribes. The seventeenth and eighteenth centuries were prolific in repulsive and farcial remedies. Among the doses solemnly prescribed by the medical profession of that age may be mentioned the following:

"Powdered human bone in red wine will cure dysentery."

"The marrow and oil distilled from bone is good for rheumatism."

"Prepared human skull is a sure cure for falling sickness."

"Mummy dissolves coagulated blood, relieves cough," etc.

"Human fat, when properly rubbed into the skin, restores weak limbs."

"Water distilled from human hair and mixed with honey promotes the growth of hair."

"A pill from the dried limb of a bat, or a powder from the head and legs of spiders, have been administered to the patient with success as a means of cure."

In a recent work by Henry Wood, entitled "New-Old Healing," the following are enumerated as among the things kept in stock for the compounding of prescriptions:

"Spirit of human skulls, spirit of human bones, human fat, poor sinners' fat, wolf liver, seer spine, pike's jaw, gall-stones, scorpion and centipede ashes, etc." "Among the more recent systems," says this writer, "was one of wide acceptance called 'Signatures,' remnants of which still linger.

Bloodroot, having a red juice like blood, was considered good for the blood. Liver-wort, having a leaf shaped like the liver, cures that organ. Eye-bright, having a spot like the eyes, cures bad eyes."

The medical profession has resorted to the use of about everything under the heavens in the endeavor to find a remedy for the ills of the flesh, encouraged no doubt by the fact, as the history of medicine shows, that all sorts of diseases may seem to be cured by all sorts of dissimilar and apparently inadequate remedies.

Experience shows that one form of drug soon loses its power and must be succeeded by some other substance taken from the animal, mineral or vegetable kingdom. The remedy that helps one sick person fails to help another showing the same symptoms of disease. The prescription which succeeds in one case does more harm than good in another, a situation which the materialistic doctor is incapable of comprehending or of diagnosing.

Small wonder then that the drug treatment of an earlier period is considered maltreatment by the same school of medicine of a latter age or that old systems of drugging and old methods of diagnosing are rapidly passing away. Some of the later practices of the medical profession, such as the injection of poisonous serums into the body, are now denounced as injurious to health, because poisons cannot promote health even if an apparently beneficial effect does follow their first use. No physician of repute will deny the harmful effects of digitalis on the heart or of strychnine on the muscular tissues because of the cumulative power and disastrous after-effects of these poisons; the same danger attends the administration of any poison, serums not excepted.

The majority of drug remedies in use by physicians of

the present school of practice have become popular in the memory of men still living. Most of the remedies employed by their predecessors are either discarded or forgotten. Is not this clear evidence that it is not the drug itself which is the real curative agency in most, if not all, the so-called healing work accomplished by materia medica doctors?

The healing of sick people by mental means has brought the medical doctors and the people who are the subjects of their practice face to face with vital issues in the present field of therapeutics. In fact there is scarcely any subject occupying the attention of the public that is more directly related to the welfare of humanity in general, or that is being more generally discussed at the present time, than that of mental healing.

The issues which the Christian Science movement has precipitated may be briefly stated as follows:

Are we to continue to rely on drugs for the cure of disease, on the theory that disease is purely material and that the cause is always a material one and that the science of medicine is adequate to deal with it?

If material remedies are to be discarded on the ground that such remedies do not reach the cause of our physical ailments and consequently fail to stay the ravages of disease, can mental methods of healing be successfully employed in place of drugs as a remedial agency?

If so, is mental healing to be confined to a so-called scientific psycho-therapy based on the influence which one human mind is able to exert over that of another through hypnotism or the power of "suggestion" in its various forms?

Is the so-called subconscious mind of the patient, the *vis medicatrix naturæ* described by Hippocrates, the Greek writer and philosopher, to be regarded as the restoring agency in connection with the work of both physician and psycho-

therapist whenever recovery accompanies their ministrations, whether they are aware of its operations or not?

If the foregoing remedial agents made use of in the practice of medicine are found to be inadequate or unequal to the task of staying the ravages of disease, is a full and sufficient remedy for sickness and mortality to be found in the understanding and utilization of the power of divine Mind, God, who is omnipresent Life and omnipresent Good?

Let us consider these questions somewhat in detail.

Materia Medica

The hardest things said against the practice of medicine come not from those outside, but from those inside the profession.

For instance, at a recent conference of several hundred eminent physicians, held to discuss the curative properties of the new pitchblende discovery, radium, a distinguished authority in materia medica made this statement:

"There is nothing dawning upon the profession to-day with more certainty than that medicine as a curative agency is failing. The most conservative practitioners are depending less and less each year upon drugs as a means of combating diseases. For many hundred years, consumption has been treated with drugs and nobody has been cured by them."

As to the records of medicine, Dr. Chapman of the Institute and Practice of Physics in the University of Pennsylvania is equally emphatic:

"We cannot help being disgusted with the multitude of hypotheses obtruded upon us at different times. Nowhere is the imagination displayed to a greater extent; and perhaps so ample an exhibition of human invention might gratify our vanity, if it were not more than compensated by the humiliating view of so much absurdity, contradiction and falsehood. To harmonize the contrarieties of medical doctrines is indeed a task as impracticable as to arrange the fleeting vapours

around us, or to reconcile the fixed and repulsive antipathies of nature. Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave."

To this may be joined this declaration by an English physician, Mr. John Forbes, Fellow of the Royal College of Physicians in London:

"No systematic or theoretical classification of diseases or of any therapeutic agents ever yet promulgated, is true, or any think like the truth, and none can be adopted as a safe guidance in practice."

Oliver Wendell Holmes, in a lecture before the Harvard Medical School, years ago boldly asserted what few outsiders would have the courage to say, "I firmly believe that if the whole of materia medica could be sunk to the bottom of the sea, it would be all the better for mankind, and all the worse for the fishes."

Dr. Mason Good, a London professor, makes an even more startling assertion: "The effects of medicine upon the human system are in the highest degree uncertain; except indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined."

The celebrated Dr. Abercrombie, Fellow of the Royal College of Physicians, Edinburgh, declares, that "Medicine is the science of guessing." Dr. James Johnson, Surgeon Extraordinary to the King, is even more emphatic: "I declare," says he, "my conscientious opinion, founded on long observation and reflection, that if there were not a single physician, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality."

In arguing against a proposed medical bill, at a hearing held before the joint committee on Public Health of the Massachusetts legislature in March, 1898, Professor William James, of Harvard University, said: "I come to protest against the

bill simply as a citizen who cares for sound laws and for the advance of medical knowledge. Were medicine a finished science, with all practitioners in agreement about methods of treatment, a bill to make it penal to treat a patient without having passed an examination would be unobjectionable. But the present condition of medical knowledge is widely different from such a state. Both as to principle and as to practice our knowledge is deplorably imperfect. The whole face of medicine changes unexpectedly from one generation to another in consequence of widening experience, and as we look back with a mixture of amusement and horror at the practice of our grandfathers, so we cannot be sure how large a portion of our present practice will awaken similar feelings in our posterity."

"The old blind, implicit confidence in drugs is gone," says Dr. Woods Hutchinson. "The doctors no longer hold the näive belief that if they could only find and give the one right remedy it would 'do the rest,' like some magic button when pressed. Physicians themselves admit that one of the greatest obstacles to progress in the use of drugs, one of the greatest difficulties in sifting the helpful from the worthless, has been and is yet due to the fact that about eighty-five per cent. of all illnesses get well of their own accord, no matter what may be or may not be done for them." The authority whom we have already quoted (Dr. Hutchinson) is responsible for the astonishing admission made in *Hampton's Magazine* recently, that "any drug which is used with sufficient constancy and under favorable circumstances in any disease will score eighty-five per cent. of cures, providing it is not positively harmful."

As a matter of fact, drugs are being less and less used by the doctors. This is especially noticeable in hospital practice. Fifteen years ago, according to Dr. Ross, Superintendent of the Buffalo General Hospital, the average expenditure for

drugs in cases treated in American hospitals was $2.90 per patient. To-day the outlay is only 91 cents for each person treated, less than one-third of the amount previously expended.

If we turn to the library of the Academy of Medicine for authoritative works on the subject of healing, what do we find? Nearly one-half of the volumes on its shelves advocate the treatment of disease by other means than drugs. The writers of these books are members of the medical profession, and the majority of them disbelieve in medicine; many of them regard it as utterly valueless. To quote one of these authorities, Dr. Edward Hooker Dewey, wherein he refers to previous experiences in drug treatment, "I now see, as I did not then see clearly, that nature's victories are often won against the desperate odds of treatment that are simply barbarous."

An authoritative physician and writer makes this flat declaration:

"It should be distinctly understood that medicines never cure disease, with one or two possible exceptions, when, for instance, a poison in the blood is combated by another poison as an antidote.

"The only agent that cures disease is pure blood. Pure blood is not made by medicines of any kind. In general, it may be said that medicines act just as so much poison when taken into the human body.

"Even physicians have deluded themselves into a belief in the curative action of drugs. The superstition of medicine or the belief that medicines cure disease is a relic of what may be called the dark ages, extending back 1,000 years B. C."

The gravest difficulty of the drug problem is found in the fact that the oldest, most highly prized and most universally used drugs are unfortunately the most dangerous and poisonous, and it is predicted that the biggest struggle that the com-

ing doctor will have against the drug system will be to break the deadly grip which these particular drugs have upon the confidence and the affections both of the profession and the public. That opium and alcohol form the backbone of the patent medicine business, is so well within the truth, that the assertion is freely made by medical practitioners that if these were taken away the business would collapse in a very short time.

"The relief of disease," says Dr. Woods Hutchinson, "is no longer a matter of providing a few magic powders or soothing potions. We have got past that. We no longer believe that any drug of itself will cure any disease." As our modern physician-philosopher Osler puts it, "He is the best doctor who knows the worthlessness of most drugs."

Some Aspects of Mental Healing

"The mind as a dynamic force exerted over the functions of the body," says Dr. George D. Patton, "has been doubtless operatively manifest from the cradle of our existence. In the infancy of our race there were neither doctors nor drugs, the means of cure being wholly mental, aided by the so-called efforts of nature."

"The cures which were made," remarks Dr. Patton, "strikingly illustrate the effects of credulity and superstition—exercised through the emotions and imagination—upon the ills of the body. Later the practice of medicine consisted almost wholly of the machinery of magic."

The stream of medical practice as a branch of mysticism, in the hands of the priests, can be traced through the ancient countries of Assyria and Babylonia to Isis, to the temples of Egypt and to the Greeks with their sacred springs and rivers and tombs and statues and orphic priests and Temple of Serapis—all appealing to the belief in mystical or

supernatural powers. Everywhere it is the story of the influence of suggestion on the imagination of the sufferer.

Dr. Bernard Hollander, the famous British surgeon and physician, and author of "Suggestion and Hypnotism"—a work which is widely known—in treating of different forms of mental healing refers to the power of "suggestion" as common to them all. "Suggestion," says Dr. Hollander, "is a force which produces mental cures by the influence which is exercised either by another person or by some other external agency upon the mental and physical states of an individual."

"Suggestion," continues this eminent authority, "is a fact of daily life and has been used for the treatment of disease since ancient times. The doctor who practices psycho-therapeutics admits the influence of mind over matter. The whole of psycho-therapeutics as now practiced by physicians is based on it. The doctor makes use of exactly the same force (i.e. 'suggestion') when he entreats the patient 'to make an effort,' and thus encourages him to keep alive every function over which he may still retain any control."

The treatment of disease by psychical means, or the influencing of the mind in the interest of the patient, in order that the removal of bodily ailments may be accomplished, is no new thing.

Mind cure can be traced from Epidamus, an Egyptian priest, who flourished 500 years before the Christian Era, down through the ages to Mesmer, who created much excitement by the cures which he wrought in the last quarter of the eighteenth century, through his hypnotic procedures. Later there arose the "Metallic Tractors" in England, the "Shiners" of London, Dr. Cullis of Boston, and the Mormon Elders: in fact we may run through the whole gamut of curative objects or agencies, including such influences as prayer

cures, the laying on of hands, king's touch, hypnosis, etc., only to find that the mind or imagination of the patient has ever been a powerful factor in the cure of disease.

Dr. Sheldon Leavitt affirms that the whole theory of mind-cure is built on two assumptions:

First. That all the energy required to restore and maintian order is within the individual.

Second. That it can be aroused into action by various mental stimuli.

The mental healing described in Dr. Worcester's "New Psychology" or Suggestive Mental Therapeutics, so called, is one in which human personality, hypnotism, hypnotic suggestion, and auto-suggestion are employed as remedial agencies.

"All the phenomena of the hypnotic state," says Dr. Worcester, "are purely the result of suggestion. Experimentally it constitutes one of the methods of tapping the subconscious mind."

Mr. Stobart, in writing of this therapeutic system of cure, insists that "all conscious mind must be eliminated, leaving the whole field clear for the recuperative operations of the subconscious mind, a condition arrived at in the hypnotic state."

Dr. A. T. Schofield, in a recent article in the *Contemporary Review,* is not in agreement with the view expressed by Mr. Stobart. On the contrary, he believes that the best results are obtained when the subconscious processes are reenforced by the patient's own will. But scientists are not agreed on these points. Prof. Münsterberg, in discussing this popular theory of two minds, regards this easy-going hypothesis of the subconscious as one of the "phantasies of psychology."

The fact is, modern scientific psychology deals with mankind from the materialistic basis, the same as materia medica. It seeks to determine what man is and what he believes by the study of physical conditions. To Dr. DuBois, mental constitution is synonymous with physical structure. Mental-therapy and physical-therapy, we are told, "ought to be intimately connected parts of the same therapeutic practice. Its systematic application belongs in the hands of the well-trained physician and of nobody else." Every psychical change, it is contended, has to be conceived as parallel to a physiological change. The psychology which is to be the basis of psycho-therapy, has, therefore, to be a physiological psychology.

According to Prof. Münsterberg of Harvard University, "Psychology brings the mental life of mankind under the naturalistic point of view, which means that men's inner experiences shall be brought under the point of view of natural law, that they shall be torn in pieces, analyzed and studied as functions of the nervous system, that the ideas and emotions and volitions of men are to be treated as natural phenomena, that their causes are to be sought, their effects determined and their laws found out."

Mental therapeutics, developed on a psychological basis by means of careful diagnosis, careful records and scientifically descriptive methods of cure, is of very recent date. The first psychological laboratory was established in Leipsig, Germany, in 1873, and is the parent institution for laboratories in all countries.

Scientific psychology is distinguished by the experimental method of investigation conducted on what is termed a scientific basis. The ideas, emotions and volitions of men are regarded as natural phenomena and psychological research is still confined to the task of dissecting out by logical analysis

or "brass instruments" the elementary processes of the human mind.

Scientific psychology, so called, studies the human body through the microscope. The human brain is regarded as the organ of the mind; the nervous system as the channel of communication between the mind and the external world. The whole effort has been to demonstrate the physical basis of the mind. There are extremists, who go the length of asserting that "thought is a function of the brain"; that "the brain secretes thought as the liver secretes bile."

Physio-therapy, or the treatment of the sick by drugs, medicine, electricity, baths, diet, and various other hygienic methods, regards humanity from the standpoint of anatomy and physiology. Its basis is materialistic; it deals with physical organism, which is conceived to be under the domination of material laws, and, until the last century, concerned itself but little with the mentality associated with that organism.

Psycho-therapy, or the treatment of the sick by psychic influences, on the basis of modern psychology is scarcely less materialistic. True, it pays some attention to the mentality, but psychological researches thus far have been conducted along the line of physiology and have resulted in attempting to place psychology among the natural sciences.

The effort of the psycho-therapist is to restore the disturbed equilibrium of human functions through psychic methods and the only safe basis of this system of treatment, it is contended, is in a thorough psychological knowledge of mental laws.

The systematic application of psycho-therapy to the curing of the physical ills of mankind is in the nature of a new problem. It is practically at its very beginning and has its place to win in the world, if it has any place.

According to the celebrated psychologist, Prof. Wm. James, the practical benefits conferred on the world by this interesting science, "so far as he is able to discern, are practically none." Another writer refers to the half-baked theories of modern psychology, and likens them to the grass of the field, "which to-day is and to-morrow is cast into the oven."

Hypnotism, suggestion and double personality as principles of psycho-therapy are questioned by prominent physicians and writers on psychology. The use of hypnotism or hypnotic suggestion as a therapeutic measure has, according to competent opinion, been attended with so large a percentage of failures that the medical profession has hesitated to recommend its general adoption. It offers so little real encouragement as a means of permanent relief from physical ailments, that *materia medica* may as well continue to stick to its pills and potions.

The Emmanuel Movement

The psycho-religio medical clinic of the Emmanuel church, Boston, whose operations have been carried on under the direction of Dr. Elwood Worcester and his coadjutors, in association with certain physicians of the regular school of medicine, is entitled to the distinction of being the first serious endeavor, outside of Christian Science, to regain in some measure under the auspices of organized Christianity a function which was exercised with unexampled power in the first centuries of the Christian Era, viz.:—the healing of the sick without resort to drugs or surgery, and by means of which the Emmanuelists claim to be Christian, but the endeavor is not along truly spiritual lines, as will later be made evident.

Its promoters hold that the social movement among the orthodox churches fails because it is "not sufficiently personal, spiritual and ethical," and claim that it must be supplemented

by a psychical movement, which speaks "in the name of Christ" to the soul.

The movement was inaugurated by earnest, indefatigable workers, to whom must be conceded true sincerity and earnestness of purpose, love for humanity, and unselfish devotion to the alleviation of the physical and moral ills of mankind. Personally they are worthy of honor, however much one may question the propriety of the methods adopted.

The aim of the Emmanuel Movement, according to Dr. McComb, is to ally the physician and the psychologically trained clergyman in friendly league against certain prevalent forms of trouble, partly physical and partly mental, or physical and moral in character. In another place Dr. McComb states the fundamental object of the movement in this language: "Co-operation of physicians and psychologically trained clergymen in the alleviation and cure of certain disorders of the nervous system, that involve some weakness of character or a more or less complete dis-association."

Dr. Hamilton describes the aim of the Emmanuelists as the treatment of symptomatic, not structural disease; the therapeutic objects being the cure of disease by hypnotism, suggestion without hypnotism, or the use of educational or reasoning methods, these being the dominant features of Dr. Worcester's system of psycho-therapy.

Briefly described the movement is mesmerism religionized; its practice is based upon the supposed power and influence of one human mind over another, exerted mesmerically through the so-called human will. Its symbol is a "Morris Easy Chair," as an adjunct and contributory means toward the required quiescent and suggestible state of mind on the part of the patient seeking treatment. The objects of the movement, briefly stated, are as follows:

First. The maintenance of psycho-religio medical clinics,

in which hypnotism, hypnotic suggestion and auto-suggestion are employed as remedial agents.

Second. The formation of a partnership between the church and the medical profession for the treatment of functional disorders, through the medium of such clinics.

Third. The extension of this work to other churches.

The originators of the movement claim that it is based on the religion of Christ, as revealed in the New Testament, and as interpreted by modern scholarship, *combined with the power of genuine science.* According to the Rev. Lyman P. Powell, it is furnished with a psychological terminology as scientific as either religion or medicine.

The *"genuine science"* upon which the Emmanuel Movement is declared to depend is set forth in what is known as the "New Psychology." It is elaborated at length in an exposition of the nature and use of hypnotism and hypnotic suggestion, auto-suggestion, etc., in a remarkable book entitled, "Religion and Medicine," of which Dr. Worcester and certain of his associates are the authors.

Dr. Lightner Witmer, editor of a technical journal called the *Psychological Clinic,* has made a careful examination of the Emmanuel Movement, in which commendation of its social aspects is followed by an enumeration of some of the grave dangers which, in the opinion of this authority, are connected with the movement.

The practice of hypnotism as proposed by Dr. Worcester, according to Dr. Witmer's view of the subject, has specific elements of danger to the community. "It is also based," he declares, "upon principles which are subversive of the morality professed by Christianity and developed through the philosophic systems of western Europe. This morality, in strong contrast to Worcesterism, presupposes a very different training, one which prepares the youth for a strenuous per-

sonal combat against the forces which make for evil in himself and in the world. An appeal to his reason is supposed to awaken in the youth an intellectual appreciation of the nature and consequences of wrong action. The effort is made to build up conscious and volitional inhibitions of instinctive, automatic and reflex activities."

"Spiritual growth is cultivated through training, which is supplemented by an intimate acquaintance with the thoughts and actions of the great moral leaders of the world. To do right, men must, to an extent, think right, and Dr. Worcester to the contrary notwithstanding, neither right thinking nor right acting proceeds from the consciousness of a hypnotic subject."

Dr. Worcester inclines to the belief that in the hypnotic state, a new spiritual energy may enter into men which will lift them above the power of some vice against which they have unsuccessfully struggled for years.

"To-day," he says, "we recognize the universe to be a great storehouse of invisible energy, contact with which has enormously increased the potentiality of human life. Is it probable that all those energies are mechanical? Does not the whole moral and religious life of man testify to the existence of unseen spiritual powers which are friendly to us?"

All of which moves Dr. Witmer to make this observation:

"Why not also unseen spiritual powers which are unfriendly to us? If we are to return to a belief in the beneficent activity of ministering angels whose aid we may procure through the church clinic, how can we prevent a similar return to a belief in the malicious activity of demons, which the afflicted may seek to ward off by a visit to the witch doctor?"

"If a general acceptance of this function of the church clinic to act as a direct intermediary with the unseen powers of darkness and light, of evil and good, should result from

the propaganda of the Emmanuel Movement, we shall see, not for the first time in the history of the Church, rival clerical groups and individuals disputing with one another for public recognition as preferred dispensers of the divine favor."

According to this writer, "the hypnotic consciousness, the dream consciousness, the relaxed moments of revery, the alcoholic and drug consciousness, the so-called subconsciousness, are closely allied. 'The blessed path of auto-suggestion,' may remove inhibitions or checks on the activity of the will, but auto-suggestion is certainly not the will in action, as Dr. Worcester would have us believe."

Hypnotism; Its Dangers

The Emmanuel church clinic, with its psycho-therapeutic procedures which carry with them the implied sanction or approval of orthodox Christianity, raises at once this important question:

Is animal magnetism, hypnotism, or hypnotic suggestion of such a nature that it can be safely and generally employed by the church in a revival of its long-neglected function, viz.: the healing of the sick without the use of material remedies?

It is a well-known fact that animal magnetism or hypnotism from its very nature is bound to be harmful, even dangerous, unless in the hands of experienced physicians. It has long been the resource of charlatans and itinerant dentists and has been utilized for disreputable, as well as proper purposes.

Regis, the eminent authority, in speaking of the influence of suggestion in mental disease, regards its action on the psychosis as questionable and while it is possible to call back the ideas of an individual to their normal condition, and to

restore the feelings and personality to one who has lost them, "experience," he declares, "up to the present time in a majority of cases has given a negative answer."

It is contended by certain scientists that when personality is under the domination of the operator and responsive to ideas injected from without, subjects of the best character have been, and ordinarily can be, led to commit grave offenses.

Under hypnosis the subject reveals the inner secrets of his or her mind and gives to the hypnotizer the thoughts of years.

"When an act demanded is contrary to the moral sense," says Bramwell, "it is generally refused by the normal subject." How far this is true is a grave question, in view of the fact that in true hypnosis there is an altered mental condition; an unconscious state with loss of memory. In this condition the subject is in such a state of suggestibility to the will of the operator as to sensation, ideas and movement and so obedient to his slightest demand, as to be under the absolute direction of the operator.

Hypnotic suggestion as a method of effecting the cure of diseased bodily conditions involves a trespass upon men's individual right of self-government; it is in fact a despotic exercise of one human will over that of another—made subservient to the slightest suggestion of the operator—which is destructive to health rather than a restorer of it.

For one mortal to control another by the exercise of human will power is a direct invasion of men's rights. For human minds to undertake to lay bare the mentality and to seek to employ its force to destroy the very things which human error has caused is an usurpation of the divine prerogative, and is the substitution of human erring will and its suggestions, for Infinite Wisdom and the divine impartation of truth as the incentive to action.

Mrs. Eddy is emphatic in her disapproval of the use of animal magnetism. She insists that animal magnetism would invalidate any mode of medicine, and denounced it in the strongest terms when the immorality of one of her students had opened her eyes to the horrors possible in that form of treatment. She further states in "Science and Health," page 101, "that her observations of the workings of animal magnetism convinced her that it is not a remedial agent, and that its effects upon those who practice it and upon the subjects who do not resist it, lead to moral and physical death."

"Mortal mind," as Mrs. Eddy explains on page 178 of Science and Health, "acting from the basis of sensation in matter, is animal magnetism: but this so-called mind, from which comes all evil, contradicts itself and must finally yield to the eternal Truth or the divine Mind expressed in Science." In no instance, remarks Mrs. Eddy, "is the effect of animal magnetism, recently called hypnotism, other than the effect of illusion; any seeming benefit derived therefrom is proportioned only to one's faith in esoteric magic."[1]

Dr. Worcester claims that by repeated hypnotizing there is established a psychic re-education, but the weakening of the will and personality by the continuance of hypnotic induction, and the continued surrender of the powers of willing, create a habit of abrogation that is inimical to the building up of sound character. Repeated surrender to conditions artificially induced in psycho-therapeutic practice lead to the establishment of bad volitional habits.

"The practice of hypnotism is unnatural from the scientific standpoint," says Dr. Lydia Ross, in an illuminating article on the "Evils of Hypnotism." "Physiology shows, that the sensitive nerves of the skin provide a system of sentries

[1]Science and Health, page 101.

to guard the body at the outposts and instantly report signs of attack. Under hypnosis these nerves are stupefied and the body is unprotected. The connection between his own body and his normal feeling has been broken. The operator's will has crowded in from the outside and displaced the will of the subject. This is a reversal of Nature's process of operation where all evolution proceeds from the center and works outward."

"The effect," continues this writer, "is to demoralize, more or less, the will of the subject and to enervate his moral nature. Since 'the kingdom of heaven is within,' it is a desecration for the individual center of peace and strength and courage to be occupied by any other than its rightful inhabitant. Morality thus dependent upon hypnotic suggestion would be merely automatic and without inherent vitality. It is the power to choose between good and evil which distinguishes the free will of man from the instincts of lower forms of life. The man who is reformed by voluntary coercion is no more morally active than a praying machine, and meantime he is losing the opportunity to be busy in working out his salvation."

"Moral robbery and murder is exactly what takes place in the practice of hypnotism. The will of the subject is crowded out of the body it should control and is replaced by the force of the operator's will. The connection has been broken between the will at the center and the body around it, and there results a false relation between the real man and all his surroundings."

"The subject has abdicated his own moral center and he is supplanted by another director, who takes command of his body. The hypnotized man is a mere puppet in the hands of the operator. His mind and moral sense are so clouded that he finds plausible reasons and excuses for doing things which he would under no circumstances countenance if in full possession of his senses."

"His own will is so obscured he does not realize that his body is acting in response to the impulse of another's mind. This condition of things is so abnormal that his sanity is temporarily disturbed. The body cells which have responded to the mental influence of an outside will, acquire a certain

habit of taking the foreign dictation and instinctively respond to it."

"The hypnotized subject is inoculated with the operator's will and even after one sitting is never quite the same as he was before. Each experiment renders him more susceptible to outside influence because his own center has progressively surrendered to the attack. Thus he becomes sensitive to the operator's thought, even when absent, for so subtle and powerful an influence as the will is not confined by spatial limitations."

"His higher mental faculties having once been displaced are less able to guide him and to decide against the impulses which may be quite unrelated to the conduct and well-being of his own life. Having allowed himself to be the passive instrument of the operator, he becomes more or less permanently negative, and is liable to be unconsciously influenced by any positive mental agency, good or evil."

What do the signs of the time, which loom large upon the horizon of the medical world of to-day, presage? Do they not point to an acceptance of the new order of practice in which faith in drugs, or in materia medica doctors who administer them, has given place to faith in God and in therapeutic procedures based on the divine Mind? There are not wanting indications of a greatly weakened belief in the drug system, on the part of thousands of intelligent men and women of the present day. In fact it may be justly said that the time is not far distant when the world will firmly agree with Oliver Wendell Holmes in his contention that if the whole of materia medica were sunk to the bottom of the sea it would be better for mankind but worse for the fishes.

The drug system has been tried and found wanting. Hypnotism, or hypnotic suggestion, with all its varying forms of despotic control by one human being of the will and

faculties of another, is shown to be dangerous as a therapeutic measure and has fallen into deserved disrepute.

The cardinal remedial agency in the practice of psychotherapy, viz., suggestion administered while the patient is in a waking or a sleeping condition, with all its shadings from slight psycho-therapeutic influences to the deepest hypnotic control, depends, for its success, upon the personal influence of the operator exerted mesmerically upon the subject of the treatment and has been found to be pernicious in its results.

Psycho-therapeutic clinics are becoming a negligible factor in the practice of the healing art. The Emmanuel Church clinic is in a state of innocuous desuetude. Mental healing which is based on human personality lacks a scientific principle as evidenced by the variety of schools of mental-curists, psycho-therapists, suggestionists, Emmanuelists, faith healers, etc., which may be found at the present time.

"It is an erroneous belief," says Alfred Farlow, writing on the subject of mental healing, "that all mental methods employed in the treatment of human ills are fundamentally alike. God the divine Mind is the only real exterminator of evil. If God is not admitted to be the only cause, then the 'mind' employed in mental healing, will be human mind, and its power is the force of human will, and its cures not fundamental.

"The supposed changes which are produced by the exercise of the human will and which are regarded by some as genuine healings, will eventually be discovered to be only temporary changes of mental consciousness, which are not real corrections, but simply substitutes of certain erroneous mental conditions for others equally erroneous."

"Mortal mind is the acknowledged seat of human motives," declares Mrs. Eddy. "It forms material concepts, and produces every discordant action of the body. If action proceeds

from the divine Mind, action is harmonious. If it comes from erring, mortal mind, it is discordant, and ends in sin, sickness, death. These two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for God is Mind. Imperfect mortal mind sends forth its own resemblances of which the wise man said, 'All is vanity.'" [1]

"God's thoughts are perfect and eternal, are substance and Life. Material and temporal thoughts are human involving error; and since God, Spirit, is the only cause, they lack a divine cause. The temporal and material are not then creations of Spirit. They are but counterfeits of the spiritual and eternal. Transitory thoughts are the antipodes of everlasting Truth; though (by the supposition of opposite qualities) error must also say, 'I am true.' But by this saying, error, the lie, destroys itself." [2]

[1] "Science and Health," page 239.

[2] "Science and Health," page 286.

V

CHRISTIAN SCIENCE: ITS HEALING MINISTRY.

WHERE, then, has our review of some of the phases of the healing art brought us, *if not* squarely up to the consideration of the metaphysical system of healing which Mrs. Eddy teaches and which Christian Science practitioners demonstrate in the healing of sick people without recourse to a regular physician, to the shelves of the pharmacist, or to the methods of the psycho-physicist?

What the honestly sceptical public wants to know and has a right to know, is this:

Have Christian Science practitioners been able to heal sick people?

Have they been able to do so to such an extent as to demonstrate that the healing taught by Mrs. Eddy is scientific?

Have the efficacy and reliability of this method of healing been proved to such an extent as to warrant general acceptance of Christian Science as a curative agency in the place of drugs and hygiene?

These are questions of tremendous import to humanity. Has not each individual on the face of the earth a deep interest in the answers that shall be given to them? Has he not a right to study all available data and decide for himself?

That great movements do not proceed from mean or insufficient causes is an accepted canon of logic, justified in the experience of the human race. Christian Science, without the aid of any worldly influence and in the face of the

keenest opposition on the part of learning, wealth, wit and power, has achieved a phenomenal success which clearly indicates that some more than human influence or agency must have been concerned in it. The remarkable growth of the movement and its successful ministry to the physical ills of mankind cannot be interpreted otherwise than as affording an incontestable proof of the inherent truth of the Christian Science Principle and practice.

This movement will not be dismissed or brought to a standstill by the assertion that it is "neither Christian nor scientific"; or that until Christian Science submits its cures to the examination of men of science working with the so-called exact knowledge of the laboratory, the claim that it cures disease cannot be proved or disproved with the scientific accuracy which will satisfy the unbeliever. Assertions to the effect that Mrs. Eddy stole her ideas from Dr. Quimby, while pretending to be a "scribe echoing the harmonies of heaven in divine metaphysics"; that she masqueraded as the author of a book which she did not compose; that she was preternaturally cunning in exploiting a religious movement for greed and love of power; that Christian Scientists are a lot of dupes and devotees, bewitched by a woman into believing the rankest nonsense—these jibes and their like are not simply puerile, they are nonsensical and valueless in the face of the growth of the Christian Science church and the cures which the Christian Science practitioners have effected.

For ages humanity has pinned its faith to materia medica. Dependence upon drugs and the professional services of a doctor in case of illness is a habit so ingrained that it has become second nature. The general acceptance of a new and radically different method of healing, involving not only the relinquishment of all material forms of medical treatment, but a reliance upon spiritual agencies concerning which a materialistic age

has a very imperfect comprehension, must necessarily require time, and a good deal of it. Consequently, the patients treated in Christian Science have for the most part been those who have failed to find relief from the regular school of physicians and who have turned to Christian Science as a *dernier ressort.*

When Jesus began his healing ministry, the first sermon he preached in his own town raised a riot and nearly cost him his life. On the second occasion, it is recorded that his townspeople were offended because of the wisdom which he displayed and the healing works which he did, and from that time forward "he did not many mighty works there because of their unbelief." His work was hindered by his own people through lack of understanding. Is it not a marvel how Christian Science practitioners have been able to effect the remarkable cures that have been made in their practice, in the face of bitter opposition and deep-rooted, prevalent skepticism as to the efficacy of their methods? Is it not still more extraordinary that their percentage of cures under such conditions should be larger than popularly favored materia medica has been able to present?

Preparation for Christian Science healing involves of necessity an educational process. A body of practitioners must be raised up who are thoroughly indoctrinated in its Principle and practice, and it takes an even longer time to convince the unbeliever that healing by spiritual means is practical and effective.

Mrs. Eddy states on page 464 of Science and Health, that "In founding a pathological system of Christianity," she has "labored to expound divine Principle, and not to exalt personality"; that she has remained "unseen at her post, seeking no self-aggrandizement but praying, watching and working for the redemption of mankind." Her teachings on healing are given at length in the chapters entitled "Christian Science

Teaching" and "Christian Science Practice" in the Christian Science text-book. These chapters, taken in connection with the cognate chapters on "Physiology" and "Science, Theology and Medicine," comprise one-third of the entire volume. They form the body of doctrine and instruction under which the healing work of the Christian Science church is conducted.

A system of healing which professes to operate through the power of the divine Mind demands by the very necessity of the case exalted purity and spirituality of character on the part of the practitioner. Success in reaching and removing the physical ailments of mankind by spiritual means, in the midst of an age of materialism and dependence upon drugs and hygiene, calls for qualities of mind and heart of the very highest type. For this reason, therefore, a Christian Science practitioner "must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty and hinders him from reaching the patient's thought."[1]

Scientists are enjoined to encourage the sick, to comfort the broken-hearted and to assure both patient and penitent of the unalterable love of God, who alone heals all disease and cancels every sin when approached in sincerity. They are taught to contradict complaints from the body, upon the basis that these neither originate in nor depend upon God, but result from lack of understanding of God's law, and are taught that as the apprehension of the perfection of God's universe appears all maladies must disappear in the same ratio.

[1]Science and Health, page 366.

II

Turning from its theory, let us inquire what have been the results of Christian Science practice during the forty odd years that have elapsed since Mary Baker Eddy began to teach metaphysical healing. As already noted, the Christian Science church now has a following which is variously estimated between 1,500,000 and 2,500,000. It has been founding churches and societies all over the globe at the rate of nearly two every week for the past decade or more. The movement has carried with it a successful ministry to the physical ills of mankind in which nearly 5,000 earnest, devoted Christian Science practitioners are now engaged.

Before presenting a brief statement of verified cases of healing, permit me to give a brief résumé of facts and dates:

Mrs. Eddy inaugurated the Christian Science metaphysical healing movement with one student in 1867. She continued for many years thereafter teaching and demonstrating the healing works which follow the application of her system. Her first pamphlet on Christian Science was copyrighted in 1870, but the first edition of Science and Health was not completed nor the book published until 1875, because Mrs. Eddy had realized that the science must be demonstrated by works before a volume on that subject could be confidently issued. In consequence, when she published her book she was able to present a number of personal testimonials selected from thousands of letters, testifying to the healing efficacy of Christian Science. Such testimonials in the present edition cover seventy-two instances of recovery from disease and include almost the whole range of physical ailments. The cures embrace both organic and functional diseases, among which are:

Chronic diarrhea of eight years' standing, sciatica, blood poisoning, rheumatic gout, inflammation of the lungs, hernia,

bronchitis, cancer, catarrh, heart trouble, lameness, diseased lungs, nervous prostration, dyspepsia, astigmatism, chronic gastritis, dislocated hip, spinal disease, curvature of the spine, varicose veined legs, anemia, fibrous tumor, nervous and bilious headaches, consumption, neuralgia, lumbago, feverish colds, heart disease, influenza, Bright's disease, inflammation of the eyes, eczema, epilepsy, chronic rheumatism, partial paralysis, chronic inflammation of the stomach, neuralgia, catarrh of the throat, periodical attacks of biliousness, severe sick headaches, hip disease.

In Miscellaneous Writings, letters from many places are given, certifying to cures resulting from the reading and study of Science and Health. The editor of the *Christian Science Journal* holds the originals of most of the letters that authenticate these cases of healing. The following is the range of cures: Dyspepsia, constipation, kidney trouble, endo-neutritis, bilious fever, prolapsus uteri, consumption, chronic liver complaint, neuralgia, catarrh, piles, nervous prostration, dysentery, serious eye trouble, malignant cancer, cancer of the nerves, throat and stomach trouble, chronic hepatitis, morphine habit, inflammation of the bowels, astigmatism, hip joint disease, blindness.

The practice of publishing instances of healing personally testified to, with name and address, begun with Science and Health, has been continued in the *Christian Science Journal,* first issued in April, 1883, and in the *Christian Science Sentinel,* which first appeared in September, 1898. These testimonials afford a definite indication of the variety of cures effected by Christian Science practitioners. Up to the present time over ten thousand personal testimonies have been published. The truthfulness of these instances of cure has not been successfully disproved and they may be accepted as trustworthy evidence, bearing on the subject of the healing

work accomplished by the Christian Science practitioners. It is well within bounds to say that these cures thus testified to are less than one per cent. of the number now being performed annually. To-day, taking at random recent issues of the *Christian Science Journal* and the *Christian Science Sentinel,* we find twenty-three testimonials of healing in the *Sentinel* and thirteen in the *Journal,* as follows:

In the *Sentinel*: Catarrhal affection of the stomach, as diagnosed by the physician; glasses dispensed with after eight years' use; cure of an attack from a case of poison; recovery from drunkenness, cigarette and profanity habit; chronic stomach and bowel trouble; lung trouble and organic disease of the jaw-bone; kidney trouble; eye trouble; stomach trouble and internal complications; sleeplessness, eye trouble, headache, and bowel trouble; female trouble nine years' standing, and unconscious spells which specialists pronounced incurable.

In the *Journal*: Leg trouble. 32 inches diseased veins removed. Surgeons and physicians declared that medicine could not reach the case, and that the knife had done all it could do, short of taking off the leg; healed in Christian Science and physically free for the first time in forty-four years.

Case of a gentleman eighty-six years old, ill from serious lung trouble, had two doctors and two trained nurses, unconscious most of the time, for two days used oxygen as a stimulant, recovered under Christian Science treatment. Asthmatic trouble of long standing disappeared with cure.

Cure of the use of morphine and alcoholic stimulants to which he had been accustomed for twenty-seven years; also tobacco habit of nearly forty years. Both cured!

Suffering from stomach trouble, large lump on left breast; her son also a sufferer from serious throat trouble and mumps.

Rheumatic trouble and terrible cramping in the legs; complication of diseases set in, including dropsical condition, and diseased condition of the kidneys; lay helpless for months; tapping afforded no relief and physicians expressed no hope of relief. Cured in Christian Science.

Case of broken health; case pronounced helpless. Change of climate advised; asthmatic trouble of twenty years' stand-

ing; heart trouble said to be organic, with worrying disposition. Cured in Christian Science.

Fall and injury to back and spinal trouble, and stomach trouble; all sorts of remedies and treatment advised; followed medical prescriptions faithfully for years, but became more emaciated; was carried to a Christian Science service. Cured in Christian Science.

Case of heart trouble; treated by many physicians without results. Carried left arm in splints for eleven weeks, owing to injury to the shoulder, impossible to raise the arm, which had become crooked. Doctor said would never become straight. All cured by Science treatment.

Injury to the spine by being thrown from a carriage. Suffered for fifteen years with pain in head and back. Never knew what it was to have a well day. Was taken ill with fever and reduced in weight to eighty-seven pounds and underwent surgical treatment in the Maine General Hospital. Cured in Christian Science.

Had liquor, tobacco and profanity habit; weak constitution. Cured in Christian Science. Weak constitution made strong; weight increased forty pounds; freedom from worries and perplexities and increase in income. Asthma and affection of the lungs. Cured.

Invalid with throat and lung trouble. Various treatments resorted to from both schools of medicine; went hither and thither sampling air; medicine, change of air and diet could give no permanent relief. Cured in Christian Science.

The Christian Science Publication Committee for the state of New York has furnished certain data for an article in a recent issue of the *Broadway Magazine*. According to its figures, 13,876 cases were treated in New York state between September, 1905, and September, 1906. Of this number 11,244 were either completely cured or permanently benefited, and of these 1,495 cases were taken over from physicians who had given them up or despaired of affording relief. The number of deaths was 58. The 2,632 cases remaining were at the time still under treatment. These statements are on file and

accessible at the office of the Christian Science Committee on Publication, located at No. 1 Madison Avenue, New York City, and can be easily verified.

The common impression with a majority of people is that Christian Science may possibly be of value in cases of hysteria and forms of functional nervous diseases. The array of testimony presented by these statistics as to the variety of unquestionable cures effected is remarkable, as the following partial tabulation will show:

Rheumatism	17 cases
Heart disease	7 "
Tuberculosis—throat and lung trouble	16 "
Alcoholism and drug habit	6 "
Stomach trouble	33 "
Rupture	5 "
Sprain and broken bones	4 "
Female disease	26 "
Nervous prostration	22 "
Eye diseases	23 "
Neuralgia	5 "
Skin diseases, scrofula, etc.	6 "
Tumors and hemorrhoids	10 "
Appendicitis—peritonitis, etc.	7 "
Bright's disease	5 "
Locomotor Ataxia	4 "
Cancer	6 "

During the period covered by this record, the State Department of Health reported 129,833 cases as having died under medical treatment, making a rate of 17.3 to the thousand of population. The mortality among Christian Science patients is 3.82 to the thousand of the number treated. It must be borne in mind that the Christian Science population, as cited, was technically *a hospital population.* Every unit was a sick person, and in nearly every case of death the patient was already despaired of when Christian Science treatment began.

The *Christian Science Journal* of February, 1906, gives the name and address of 303 practitioners for the state of New York. This establishes an average of 45.8 cases for each practitioner for the period under consideration. The *Christian Science Journal* of March, 1909, gives the names and addresses of 4,008 Christian Science practitioners in this country and abroad. Taking the average of 45.8 cases for each practitioner, the total number treated annually would be 188,156. Of the 13,876 cases treated in New York state, 11,244 were completely cured or permanently benefited by Christian Science, giving an average of 37 successful cases for each practitioner, or a total number of cures effected by Christian Science practitioners of 151,996 per annum.

In all of the more than one thousand organizations of this denomination, weekly experience meetings are held, where at a very low estimate from seven to ten testimonies are heard at each session of cases which cover every known disease of body and mind, chronic and acute, organic and functional. One can readily see what a volume of evidence as to the curative efficacy of Christian Science is thus all the time accumulating.

In an article by John B. Willis, in the *Arena* of July, 1907, on the Truths of Christian Science, there occurs a passage which connects itself closely with the foregoing résumé of the healing ministry of Christian Science:

"To the earnest truth-seeker the evidence is overwhelming that those who through pain or heart hunger are impelled to study Christian Science find in it great illumination, spiritual stimulus, freedom and joy. Christian Science has effected the healing and redemption of thousands in every walk of life. Every issue of its publications includes pages of testimonies which have been carefully verified, and the weight of this evidence is cumulative and convincing. Men and women are everywhere witnessing that it has brought them surcease of pain, the healing of all kinds of functional and organic disease, and a new, inspiring sense of the Divine nearness, love and

power; that it has opened the Scriptures and led to their daily study as never before; that it has enabled them to live a nobler and purer life, to love God and their fellowmen more truly, to overcome life's ills, and to bear those not escaped with less irritation and complaint—in a word, that it has brought them the fulfilment of their prayers and the prayers of Christian people in all the years, and the many beautiful temples dedicated to this new-old religion are simply thank offerings from those who have been thus benefited."

On the subject of the lost healing power of Christianity and the spiritual mission of the Christian Science church, Mary Baker Eddy wrote in earlier years as follows:

"The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. By trusting matter to destroy its own discord, health and harmony have been sacrificed. Such systems are barren of the vitality of spiritual power, by which material sense is made the servant of Science and religion becomes Christlike.

"Material medicine substitutes drugs for the power of God —even the might of Mind—to heal the body. Scholasticism clings for salvation to the person, instead of to the divine Principle, of the man Jesus; and His Science, the curative agent of God, is silenced. Why? Because truth divests material drugs of their imaginary power, and clothes Spirit with supremacy. Science is the 'stranger that is within thy gates,' remembered not, even when its elevating effects practically prove its divine origin and efficacy."[1]

We should be wiser now than we were forty years ago. Modern science should no longer seek to account for men's existence on this planet by attributing their origin to dead *azoic* matter or to lifeless particles or molecules of carbon, nitrogen, hydrogen, etc., combined in a protoplasmic cell. Is it not

[1]Science and Health, page 146.

plain that the notions that intelligence, sensation and substance are inherent in the inert particles which men appropriate for the construction or maintenance of their physical organization, and that man is simply the outcome of certain physico-chemical properties of matter are being relegated to the scrap-heap of exploded conjectures and hypotheses?

"All the apparent changes of the body," says Evans, "all the conditions and qualities are within the mind and are only modes of thinking and feeling. . . . The body, with all its varying states of health and disease, pleasure and pain, strength and weakness, is only the externalization, or ultimation or projection outward, in appearance to ourselves of our inward condition."

The German philosopher Fichte has stated very clearly the same view with regard to the human body:

"I am compelled to admit," says he, "that this body, with all its organs, is nothing but a sensible manifestation in a determinate portion of space—of myself—the inward thinking being or spiritual entity."

It is becoming far less difficult for thinking minds to accept the basic truth which Christian Science so insistently teaches, that man is the idea of infinite Mind, and its further declaration that the physical body is but an expression of mortal mind and manifests harmony or discord according to thought. Is not the world many a league on its way toward the solution of the question propounded by Mary Baker Eddy in 1885—"Shall we have a spiritual Christianity and spiritual healing or a materialistic religion and materia medica?"

"In our age," declares Mrs. Eddy, "Christianity is again demonstrating the power of divine Principle, as it did nineteen hundred years ago, by healing the sick and triumphing over death. Jesus never taught that drugs, food, air and exercise could make a man healthy or that they could destroy human life; nor did he illustrate these errors by his practice. He

referred man's harmony to Mind, not to matter, and never tried to make of none effect the sentence of God which sealed God's condemnation of sin, sickness and death." [1]

Mrs. Eddy makes the mission of Christian Science clear in the following passage, found on page 150 of Science and Health:

"The mission of Christian Science now, as in the time of its earlier demonstration, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease, but these signs are only to demonstrate its divine origin, to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

There are now over 1200 Christian Science churches and societies in existence throughout the world which hold regular weekly testimonial meetings. These meeting places are thronged with Christian Scientists and others and the services consist in the main of testimonies of personal deliverance from serious physical maladies, accomplished through Christian Science. The influence which this object lesson in the Science of Mind-healing—this testimony of visible facts—is exerting upon the world of to-day may not be appreciated by those ignorant of the facts, but it is none the less true that this influence is permeating society everywhere, and that these meetings are doing more than any other agency possibly could do in turning the thought of the race toward the practice of Christian Science healing and its substitution for material methods of treating disease.

Reading the signs of the times, in their broader aspects, are we wide of the mark in interpreting their augury to mean

[1] "Science and Health," page 232.

that the present materialistic systems of treating disease on a drug basis will, ere the present century is half over, be abandoned for mental methods of treatment on the basis of Christian Science? Do they not point to the fulfillment of a prediction made by the founder of Christian Science not many years ago—a prediction which illustrates her profound faith in the ultimate triumph of Christ's kingdom on earth and her supreme confidence in the spread of Christian Science?

"If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century, every Christian church in the land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name; Christ will give to Christianity his new name and Christendom will be classified as Christian Science." [1]

[1] "Pulpit and Press," page 22.

PART V

For what is Infinite must be a home,
A shelter for the meanest life,
Where it is free to reach its greatest growth,
Far from the reach of strife.
We share in what is Infinite, 'tis ours;
For we and it alike are Thine.
What I enjoy, great God, by right of Thee
Is more than doubly mine.

Let what is natural in you raise itself to the level of the spiritual, and let the spiritual become once more natural. Thus will your development be harmonious and the peace of heaven will shine upon your brow—always on condition that your peace is made, and that you have climbed your calvary.—AMIEL'S JOURNAL.

"Say, could aught else content thee? Which were best,
After so brief a battle an endless rest,
Or the ancient conflict rather to renew,
By old deeds strengthened mightier deeds to do,
Till all thou art, nay, all thou hast dreamed to be
Proves thy mere root or embryo, germ of thee:—
Wherefore thy great life passionately springs,
Rocked by strange blasts and stormy tempestings,
Yet still from shock and storm more steadfast grown,
More one with other souls, yet more thine own.
Nay, thro' those sufferings called and chosen then
A very Demiurge of unborn men,—
A very Saviour, bending half divine
To souls who feel such woes as once were thine;—
For these, perchance, some utmost fear to brave,
Teach with thy truth and with thy sorrows save."

I

ORGANIZED CHRISTIANITY: HAS IT MADE THE NATIONS CHRISTIAN?

ONE of the most recent and the most scathing indictments of the church has been drawn by a Baptist minister, a professor in the Chicago University, George Burnham Foster, and may be found in a recent volume from his pen entitled "The Function of Religion." He pictures the church as on the wrong track and questions whether it is not like an old tree whose fruit-bearing days are over. The difficulties of its situation are enlarged upon, such as the estrangement of the masses and the emergence of triumphant competitors, as bearers of the ideal interests of humanity in which the church formerly had a monopoly. Among these competitors of the church in educational and charitable work are the state and the municipalities, which are assuming this work with increasing intelligence and humanity.

In these latter years a number of special agencies have emerged whose natural and specific function is to care for destitution and for politics, and for education and morals as well. Once the church founded all manner of educational institutions, whereas, now, the state and private capital build schools and colleges. The church, according to Professor Foster, is not only dogging the footsteps of science and blocking its every advance, but is lacking in its search for truth. He charges it with love of dogma, with pride rather than service, with clericalism rather than humanism, and declares that it has always been on the reactionary side of every question,

and that by reason of its usurpation and maladministration, religion is perverted and the free and normal development of human culture is menaced.

The church is represented as a mere dabbler in politics, charity and medicine, in which fact he discerns the proof of its bewildered and desperate confusion as to its true functions. He describes it as hobbling along behind all the progress of life, regarding with envious and jealous eyes every new advance which would make it by so much superfluous, thus limiting its field of labor or imposing upon it the humiliating necessity of being a busybody and interloper in regions now normally occupied by other institutions.

"It is whispered round," says this militant critic, "that the Church in regions of reform and charity and education and politics and medicine is something of a bungler and intruder, practicing squatter sovereignty in territories in which she has no constitutional right."

The fact that the people do not support the church or attend its services, is, in his view, not because of indifference to ideals, but because other institutions better express and promote these ideals.

"The spiritual values of the people," he asserts, "are more effectually conserved and nurtured by other agencies than by the church."

II

Dr. Fairbairn, one of the ablest of English theologians, regards organized Christianity as fundamentally wrong in its theory of human nature. He characterizes it as an attempt to confine divine influences to artificial and ordained channels, and thereby to make the common life of man either vacant of God or alien to Him.

He declares that the church doubts the presence of God in humanity, questions the sanity of the human reason, or its

affinity with its Source, and regards it as ever tending away from Him, its bent by nature being from God rather than to God. He asserts that the church is possessed with a great fear that mankind, freed from the authority and guiding care of an organized and apostolic church, would infallibly break away from the control of God's law and truth, and insists that such a theory would regard as mere heathen some of the most beautiful and devoted people who have advanced true religion and prompted the philanthropies of modern times. "It may be good ecclesiasticism," remarks Dr. Fairbairn, "but it is bad Christianity."

And the organized society, as Dr. Fairbairn well remarks, which seeks to enforce respect for its orders, observance of its ritual, participation in its worship, submission to its authority, by invoking the terrors of the world to come, "may be a church, but it is not a religion."

"Organized Christianity," Dr. Fairbairn goes on to say, "is confronted with a belligerent and most pronounced unbelief, which is reflected in a disheartening loss in church attendance.

" Missionary zeal fails to keep pace with the increase of the population and its aggregation in large towns; the church is so little penetrated with the spirit of Christ and so dominated by the spirit of worldliness, that it is making heathens faster than it has been able to make Christians.

" Proofs of historical continuity and catholicity are but sad playthings for the ingenious intellect, when urged in behalf of churches confronted by such visible evidences of failure as are the miseries, the sins, the poverty and want, the heathenisms and civilized savageries of to-day.

"The distance of the churches from the religion of Christ," continues Dr. Fairbairn, "is measured not so much by the amount of unbelief, both of the critical and uncritical order; it is not simply the relatively small number of churchgoers, nor the failure of missionary zeal to keep pace with the increase in population and its aggregation in large towns; nor is this distance to be measured by the number and quality of the

bodies that describe themselves as churches and other no less honorable bodies as sects. Neither is it the decline in the churches of the love that seeks to emulate, and the growth of the envy that loves to disparage, that emphasize the distance from the religion of Christ."

Elisée Reclus, an eminent French scholar, draws this picture of our vaunted Christian civilization, as related to city life, which he regards as merely a semi-civilization because only a majority enjoy its benefits:

"The slums of our cities are more repulsive than anything to be found among the so-called savage tribes. Hundreds of thousands, millions probably, beg bread at the doors of churches and barracks. Accidents, diseases, deformities and congenital defects of every sort, complicated more often than not by the random application of bogus remedies, aggravated by poverty, by the lack of indispensable care, by the absence of gaiety and of hope, produce decrepitude long before the normal period of old age. The success of some involves the failure of others in contemporaneous society and in all the countries called civilized. The moral abyss between the manner of life of the privileged and of the pariahs has widened. The unfortunate have become more unfortunate, because their physical sufferings have been irritated by hatred and envy and because their destitution has been aggravated by the consciousness of forced abstinences."

Speaking of religious conditions in England, Dr. Fairbairn says:

"We have in our midst outcast masses, multitudes who have lapsed into something worse than heathenism, into merest savagery, and have done so, not through lack of religious agencies, but simply through lack of religion, the absence or inaction of the higher Christian ideals in the mind, heart and conscience, of the body politic.

"Of course the church can reckon up the sums spent on building churches, on its endowments and stipends, its founding and maintaining of religious institutions, hospitals, homes,

etc., on its prosecution of missionary enterprise at home and abroad, and can appeal to the multitudes of beneficent agencies and benevolent institutions worked by the church, and may argue that these sums are so immense as to prove the spirit of faith to be a living and zealous spirit, devoted and self-sacrificing.

"But the destitution, depravity, utter and shameless godlessness which exists in spite of all expenditures and efforts of the church. What do these evils mean?

"Organized Christianity, to the degree that they do exist, is not only imperfectly Christian, but really un-Christian; so far as they are preventable, the church has been forgetful of its highest obligation, or unequal to their performance."

Said Frank Moss, one of the leaders of the reform movement in New York City, to a group of clergymen:

"I call you to witness, friends! Has the Christian Church, has the Hebrew Church, has any church, in these days of vice, in these days of crimes that have cursed the city, and from which we hope we have been delivered, in these days of shame and degradation—has any church raised its voice of protest? Has any adequate rallying cry gone out from the churches? When the time came to fight the organized corruption that had seized the governmental powers and stolen young men and women right from the very doors of the church, when the time came for a fight, we had to turn to politicians to organize and lead the fight. The church was practically dumb."

And has the church been any more outspoken during the work of the state and the municipality in tenement house reform; a reform led by a Tenement Commission and made effective by means of legal enactments, designed to remedy the shocking conditions in the dirty slums and dark unsanitary tenements of our great city? This very law designed to improve these conditions, to curb the rapacity and unscrupulousness of the contractors and owners of tenement property and to check the exploitation of the poorer classes of the city for

purposes of greed, encountered as its opposers property owners who profess to be Christian and property owning ecclesiastical corporations, whose stately religious services on Sunday present the saddest possible contrast to the life of the poor and degraded denizens of their tenement properties, living under conditions that are a disgrace to our Christian civilization.

Edwin Markham, in a recent poem entitled "The New Century," has this to say touching the present-day conditions of the poorer classes in our cities:

"Man has put harness on Leviathan
And hooks in his incorrigible Jaws,
And yet the perils of the street remain.
Out of the whirlwind of the cities rise,
Lean Hunger and the Worm of Misery,
The heart-break and the cry of mortal tears."

And he draws still another picture:

"When I hear on our streets the tragic stories of our sweat shops, of our child slaves, together with the wanton riot of luxury, in the money madness of our day—I sometimes feel as Shelley did, when with Leigh Hunt, he stood one night on London Bridge. With a quick gesture Shelley pointed to the great city, exclaiming: 'Hunt, Hell is what London is.'"

The Rev. Charles Stelzle, who is leading a movement designed to bring workingmen and the church into closer touch, utters these unutterably saddening words, concerning the poor thousands who in blank despair turn from co-called Christianity, from which they have a right to expect relief from grinding oppression and the well-nigh intolerable conditions which obtain in the sweat shops and factories of our cities where they toil in hopeless drudgery, "chained to the wheel of labor by the fierce necessity for bread:"

"To hold the cities," says Dr. Stelzle, "is to hold the nation, and the church will keep on losing ground in the cities unless

it sits down to honest study of these problems. More dangerous than any opposing religious system is the churches' apparent failure to recognize the influence of the social and physical conditions which affect many of those whom we are seeking to win. These conditions have more to do with their alienation from the church than is generally supposed. The dirty slum, the dark tenement, the unsanitary factory, the long hours of work, the lack of a living wage, the back-breaking labor, the want of money to pay doctors in time of sickness, the poor and insufficient food, the lack of leisure—all these weigh down the hearts of thousands and thousands in our great cities.

"To such men and women, what does it matter whether the doors of the church are opened or closed? What do they care for flowery sermons or fine orations? What meaning can the Fatherhood of God and the brotherhood of man have to them? They ask, 'Where is God?' and they say, 'What does man care?' The hell in the future does not interest them. Their hell is here and now."

III

What is organized Christianity doing in the face of the multiplied evidences of moral disease and moral breakdown in the business world, and in the realm of politics with which the state and the nation are confronted?

Why does it continue to hide its head in the presence of our high finance, which is nothing more than low-down stealing; why hesitate to thunder forth its protests against the wrong-doing of men of great power who buy legislators and manipulate laws and law-makers? What is it doing to save this commonwealth from the blighting effects of this unholy alliance between business and politics?

"In our own state," says the Rev. Dr. Stephen S. Wise, of the Free Synagogue, "we have the spectacle of a Governor who up to this hour has refused to fight the great fight, and who will lose whosoever wins." "What support," he inquires, "are

we giving to that small band of men in the legislative halls of our state who are standing out like heroes in order to avert the threatened disgrace which party tyranny is seeking to inflict upon us? On the other hand, what condemnation do we visit upon the heads of those masters of coercion and intimidation, brutally bent upon battering down a brave and noble minority who so love their party that they loathe its shame?"

Must organized Christianity remain silent when great industrial corporations perpetrate colossal frauds against the government; must it meekly accept the legal outcome of the fraud which eventuates in the incarceration in our penitentiaries of a number of miserable underlings while the masters and authors of this infamy go unwhipped of justice?

Has organized Christianity lost all capacity for high resentment? Must it continue to palliate or excuse the moral turpitude of men in high position convicted of grave social or anti-social crimes? Has it lost its power or courage to drive pride and mammon worship out of its temples, or to give efficient support to the morally clean, strong and brave men and the group of honest newspapers and periodicals that are fighting the battle for civic righteousness and the interests of the many against the greed and the industrial oppression of the few?

The end of this moral disease and breakdown in state and nation and municipality must come through the determined leadership of the religious and moral forces of the nation. Why is organized Christianity not more ready to assume the leadership of these forces? Why must it continue supinely indifferent to the existence and persistence of a social and industrial order which is based upon iniquity and unrighteousness?

Will it continue to excuse itself by building a majestic temple for the sensuous worship of the God of Heaven, while it suffers His sons and daughters to perish and rot in death-dealing tenements to which they are doomed by the present system

of injustice—a system which reflects the selfishness and the godlessness of a so-called Christian nation whose religion is made up of profession rather than practice? Must the spirit of Christian unity and of Christian co-operation die out of evangelical Christianity, leaving its ecclesiastical systems a mere shell on the verge of collapse?

"We complain of Christianity," said a speaker at a meeting of delegates to the Hebrew Council held recently in the Temple Emanu-El, "because during twenty centuries of its civilization the worship of God has estranged the love of man. More crimes have been committed in the name of religion, more torture, misery and oppression have sprung from religious fanaticism, than from all other human agencies combined. The situation of the Jew in Russia is no longer a Russian infamy, but a world scandal for which modern civilization must be haled before the tribunal of conscience. It is not a Jewish question at all—it is a question of humanity and it ought to be a Christian question, if Christianity means what we are told it does."

These are bitter, scorching words, but not more so than those used by the Rev. Dr. John P. Peters, of St. Michael's Episcopal Church, New York City, in an address before the spring meeting of the Convocation of Western Massachusetts, held recently in Trinity Church.

"The Christian church is out of sympathy with the masses. The Christian church is made plastic by a social system which damns the soul of men and women; its outcries against the desecration of the Sabbath are confined to unimportant details.

"At one time the church was the protector of the poor and the oppressed. Its monasteries were asylums against the robber barons. To-day enormous fortunes are being amassed with the aid of the law and in spite of it. Our mines and our transportation facilities are being exploited; our forests are being stolen. All our productive facilities are passing into the hands of a few persons, steadily waxing more influential and

dangerous. Bloated fortunes and immense power are aggregating themselves into the hands of the minority. And the church is their champion. It is no longer the protector of the poor and the oppressed! Its asylums are no longer closed to the robber barons."

"If the church had been conscious of its civic duty," continues Dr. Peters, "if it had been setting forth through its appointed leaders high standards of civic righteousness as a part, and an essential part, of true religion, would we have these revelations of corruption, of political immorality, of the venality of the voters of both parties, of the ingenuity and boldness of business interests in purchasing votes and controlling not only legislatures, but administrative offices and the Courts, with the whole brood of scandals too numerous and too frequent to mention?"

Is this scathing indictment one which the facts support? Is organized Christianity really Christian in any true sense? Why has it failed to do mighty battle for God and oppressed humanity? Is it because its divisions have sapped and destroyed its effectiveness as a moral agency in the world; is it not because it is overburdened with ecclesiastical systems which, instead of being a source of organized power, are an element of weakness in the body politic and a sign of decadence?

IV

The statistics show that the present population of the United States is approximately 90,000,000. The membership of the various religious denominations in 1906, according to official registration, was 32,936,445. Of this number a little over twenty millions are Protestants and nearly thirteen millions are Roman Catholics. To thoroughly complete its task of making this nation Christian both in numbers and in piety, organized Christianity must secure the allegiance of 57,063,555

people who thus far have refused to attach themselves to any of its various denominations.

Broadly considered, are existing conditions in the religious life of this nation such as to encourage the hope that organized Christianity will be able to induce any or all of these fifty-seven million people to become disciples of Christ and members of orthodox Churches?

The great mass of people, Jew and Christian, are in an indifferent mood as to matters of religion; old dogmas and ancient institutions have lost their hold and are tottering to a fall. Passive and drifting, they await the call of a new leader. The need of constructive religious thought was never more imperative than at the present time.

A prominent Episcopal church divine, who, during the past two years has had occasion to meet a large number of clergymen of all denominations, larger, in fact, than he had met during the preceding fifteen years of his ministry, propounded to a great many of these gentlemen this question: "Do you look forward to any great future for your church in this country?" The answer he received, with few exceptions, was this: "I can see no future for my church, but I believe there is a future for Christianity."[1]

The organized Christian church, and the position it once occupied, has experienced a great change. Outwardly the manifestation of this change is seen in the immense decline in church attendance; inwardly the manifestation is seen in the loss of authority over its followers.

No one will deny that in a certain sense the church is strong, considered as an organized institution. It is possessed of much property; it has fine buildings, and imposing rituals; it receives and disburses large sums of money annually in the founding and maintaining of religious institutions. It has elo-

[1] Dr. Elwood Worcester, in "Religion and Medicine."

quent preachers in its pulpits and artistic music in its choirs. Its charitable work is extensive; it spends a large amount of money in prosecuting its missionary work at home and abroad; it supports a multitude of beneficent agencies. Its educational, institutional and social settlement work are all good, so far as they go. But the painful fact remains that it could possess, be and do all this quite as well were organized Christianity merely an ethical or philanthropic institution, or known under any other name. Distinctively spiritual works it does not do.

V

Were Jesus Christ to appear as man among men, would he find that Christianity had replaced suspicion and force with reason and law; that the world's wealth is being used for productive, humane and enlightened purposes? On the contrary, would he not find the greater part of it squandered on ruinous and provocative preparations for war,—preparations which involve an extravagant and wasteful expenditure of public money in the competitive construction of needless and useless armaments, and impose unnecessary burdens of taxation that threaten ultimately to impoverish and exhaust the resources of the people, work ruin to the working men, desolation in many homes and the degradation of the Christianity which he came to establish upon earth?

The cost of armed peace, or of maintaining what is in reality only a truce among nations, has grown to enormous proportions. European nations are said to have been looking to the United States to lead them in the arrest of war expenditures. But what is the spectacle which this country affords? Instead of curtailing its outlays for war preparations and thus throwing its moral influence in the right direction, it has increased its expenditures at such a tremendous rate as to outdo any other nation in the world. For the period of

1890-1898 the average yearly rate of expenditure for the army and navy was $51,000,000. The statistics show that the average yearly rate for the period of 1902-1910 was $185,400,000, *an increase of* 360 *per cent.*

In the last ten years we have expended in this country in preparations for war the sum of $2,192,036,585.20. What have we accomplished by this vast expenditure? Official reports tell us that any large nation in Europe or in the Orient could successfully invade America, destroy the cities on the coast and paralyze our commerce.

The expenditures of the five leading nations in Christendom for the past fiscal year, on a peace basis, reaches the tremendous and appalling total of $1,190,383,177. Nor is that all. Christian nations are already staggering under a load of debt which amounts to $34,000,000,000, on which the interest alone is nearly $1,000,000,000 annually. This indebtedness has been almost wholly incurred by outlays for war purposes.

"Think of so-called Christian nations," said the *Christian Work and Evangelist,* "going on to-day piling up huge warships by the half dozen or more a year, with which to destroy each other. What most impresses a Japanese or Chinese in his tour through Christian Europe as the most conspicuous product of our Christianity? Big guns. And all this the church could stop immediately, were it Christian."

Why talk of war as an "instrument of policy"? Why must there be conquest at the cost of a life and death struggle between the combatants? Why must there be the outpouring of a nation's blood and treasure in frenzied conflict? Why must hate and passion, mad brutality and bloody carnage run riot? Is that the price great civilized Christian nations—Christian in name at least—must pay for national existence and industrial and commercial prosperity? War is neither Christian, nor wise, nor profitable. To violently and brutally

disturb through armed conflict the world's peace and the common life, the common interest, the common trade of civilized nations, finds no sanction in true statesmanship or prudent regard for the well being of the citizen and the state.

Is organized—or shall we say disorganized—Christianity deserving of the name of Christian so long as this horrible spectre of militarism overshadows all the Christian countries of the world; so long as the emphasis is laid upon shot and shell instead of good will; upon force instead of love; upon brutal struggle for national supremacy instead of brotherhood; upon destruction instead of justice? Is this a Christian age in any true sense when the finer things of life—science, culture, ideals and all happy and joyous phases of human experience—are dominated by a rampant war spirit which keeps alive hatred, strife and jealousies between nations, and lays intolerable burdens upon peoples who have no enemies in the world?

If this nation were Christian in any true sense, if there was in this country a well-developed Christian sentiment worthy of the name of Christian, how long would the use of white phosphorus be permitted in the manufacture of matches? In every country in Europe (save Russia), the use of this deadly form of white phosphorus is forbidden by law. What is back of its use in this country? Commercial greed, which overrides all humane consideration for the men and women workers in match factories, who are constantly exposed to the danger of contracting one of the most loathsome diseases known to materia medica, viz.: Necrosis, colloquially known as "phossy jaw," a disease whose consequences are often death, but more often a life that is worse than death.

What has become of the Esch Bill, now before Congress, which would make the use of white phosphorus unprofitable

by placing a prohibitive internal revenue tax upon its manufacture? Last year such a bill was put in the hands of a subcommittee, where, to use a Scriptural expression, it "fell on death." This year the Esch Bill was committed to the tender care of the Ways and Means Committee of the House. What influences were at work sufficiently powerful to secure the reference of this bill, by an unusual procedure, to a secret sub-committee of that important body of Congressional legislators, where it peacefully reposes under conditions which are a disgrace to Congress and our so-called Christian civilization?

How long, think you, members of the Jury, this bill would slumber in committee if there were a powerful public sentiment backed by Christian principle to support an insistent demand for the names of the men who compose this secret subcommittee which is smothering the bill at the behest of unscrupulous interests, in order that it might be known who these men were as a preliminary to placing them in the public pillory and forcing Congress to act upon the Esch Bill in the interest of the common good?

Dr. Geo. F. Pentecost, who has spent years in the Orient studying the "Eastern question" at first hand, in a recent interview, repeated at length in the *New York Times,* makes this emphatic declaration:

"America is not a Christian nation; in fact, there are no Christian nations. The most we can truthfully say is that our national life and our modern civilization represent a by-product of Christianity, since some Christian ideals have been incorporated in our civilization. But we are not a Christian nation."

"This country is not a Christian nation," continues Dr. Pentecost, "either in its government or its business, its civilization or its commerce. The principles which actuate its policies and its trade are as far as the poles from any principle

which could be called Christian. There is little connection between Christianity and the actions and proceedings of Congress, between Christianity and municipal and state government and the expansion of American business.

"I do not see how any one could possibly call Washington a Christian capital. Certainly there is no underlying purpose at Washington to promote the principles for which Christianity stands. The government can scarcely be said to reflect the brotherhood of man, the advancement of peace, the furtherance of business and political honesty.

"Religion ever springs from civilization, but civilization grows out of religion. In so far as our country's civilization reflects the benefits it has received from Christianity and is affected by a Christian public sentiment, in so far is it the by-product of Christianity. But our government is not Christian, and neither is our trade, our society, our cities.

"Is there anything Christian in our Big Business? Is there anything Christian in our city governments, in the municipal management, for instance, of New York? All these are absolutely removed from the principles of Christianity. The fact that many of our wealthy men belong to churches does not make them Christian; certainly it does not Christianize their business methods. Business, politics, commerce in America are utterly opposed to the principles of Christianity."

Dr. Pentecost's arraignment of America in the Far East is at the same time an arraignment of every Western nation, of every Christian nation:

"Christianity," he declares, "has nothing to do with the actions of the supposedly Christian nations in the East and everywhere. The nations are not moved by principles of Christianity. They are moved by the desire to make money, by the passion for trade. They have not wanted to help the Eastern nations to make them better, to improve living conditions, to bring nearer the brotherhood of man. They have

simply sought to exploit the East in the interests of commerce. England has committed grave crimes in the East. Fifty years ago England forced opium into China at the sword's point and drugged the Chinese nation. It has been drugged ever since and England is to blame."

Persia furnishes one of the most startling examples of the manner in which so-called Christian nations of the twentieth century have relapsed into methods which would be reprehensible in the days of the robber barons. And who are the leading nations in this combination to squeeze the life out of Persia, to destroy that nation's autonomy and existence —England, one of the most enlightened, and Russia, one of the most barbaric nations in the world.

William Morgan Shuster, who has just been compelled to relinquish his post as Treasurer General in the employ of the Persian Government, sums up his terrible indictment against the European powers, who have joined in the strangling of Persian independence, in these burning words:

"The Persian revolution was no mere conflict of one section of the ruling families of the country against another section, but a genuine uprising of the people as a body, rightly struggling to be free. Such a movement, even before it had proved a success, deserved the respect and encouragement of every independent power, whose bounden duty it was to protect and assist the independent development of a people which has every right, politically, ethnologically, commercially, and otherwise, to call itself a nation. Instead of this fostering aid Persia has seen her liberties ruthlessly crushed, her patriotic aspirations—the fulfillment of which could have been no menace to any other nation—treated as unworthy of consideration, and her most vital interests brutally sacrificed for the entirely selfish purposes of two immensely powerful commercial nations. The powers who are responsible for this brutal act of aggression are Great Britian and Russia, and their accomplices are Germany, France, Austria and Italy."

Pierre Loti, the renowned French writer, in burning words, arraigns, not only Italy for what he considers an unwarranted attack on Turkey, but also France for past misdemeanors in Algiers and elsewhere, and other "civilized" nations, like Russia and England, for their Eastern policies.

"It is not against Italians alone that I lift my voice in saddened protest," declares this gifted writer. "It is against all of us, against all the so-called Christian people of Europe. Amid all the nations of the earth, it is always we who, every year, do the most killing. It is we who, with words of brotherly love on our lips, invent some explosive that is still more infernal than its predecessors; we who, through rapacity, assail with fire and sword the ancient African or Asiatic world, and treat men of the black or yellow races like so much cattle.

"Everywhere we crush under a hail of cannon shot those civilizations that differ from ours, which we disdain a priori without understanding a thing about them, because they are not so practical, not so utilitarian, not so well armed as ourselves. And, after we have finished killing, we always introduce unbridled exploitation, our workmen's prisons, great factories that destroy little individual industries—agitation, ugliness, and scrap iron—'apéritifs,' covetousness, and hopelessness."

What has organized Christianity done, after these nineteen centuries of professed allegiance to the "Prince of Peace," to extend the reign of peace over all the world? Why has it so little influence in staying this mad spirit of warlike preparations? Must the white-winged messengers of peace who shall come as the Evangel of a new era of international amity or great "comity of nations," stay their coming until they can be invested with the credentials of some outside organization or world-wide alliance, because Christianity has proved recreant to the trust committed to it?

The present position of organized Christianity is without parallel in the ecclesiastical history of the world. Is its career

ended as a heavenly messenger, its spiritual power gone? If it be not a heavenly messenger, the accuser rather than the friend of the world, if it be powerless to prove its faith by its works, what is its future to be?

What the churches ought to be under the inspiration of the religious ideals which Jesus Christ embodied in his life, Dr. Fairbairn forcibly sets forth in these words:

"They ought to be the weightiest preachers of economic doctrines, building on the principles of Christian brotherhood and equity an ideal industrial society where all should work and all work be honored; where wealth, without any schemes of violent or wrongful division, should by the action of moral laws through moral men be so distributed as to create a state where poverty was unknown and charity was unneeded.

"They ought to be the guardians of social purity, fearing not the rebuke of sins of class and caste, of idleness and luxury.

"They should bend their energies to the creation of a loftier ideal of manhood and womanhood, a chivalrous chastity of thought and conduct that should, were it only by the courage of innocence, rebuke or shame into silence the lower passions and lusts.

"Were all sectional jealousies forgotten in the grand remembrance of their high mission to further the common good; were Christianity to lose the mean political and sacerdotal ambitions that have narrowed and materialized the prouder and more historic churches in a sublime moral enthusiasm for the realization of Christ's religious ideal, they would become possessed of a power which could be described only as a baptism of the Holy Ghost and of Fire."

II

THE LAYMEN'S MISSIONARY MOVEMENT

"THE church militant must also be the church expectant," says a prominent religious writer; "its answer to the challenge of the world must be one of faith and not of fear." Christian expectation as to the triumphant conquest of the world for Christ still has plenty of room for exercise. Organized Christianity still continues to wait and hope for the fulfilment of its Master's great commission, "Go ye into the world and disciple all nations."

In a lapse of nineteen centuries the church has accomplished one-third of its task. The unfulfilled portion, viz.: the conversion to Christianity of the remainder of the human race, the laymen's missionary movement generously and bravely purposes to accomplish in a period of thirty-five years, through the employment of a force of 40,000 missionary workers and the expenditure of the sum of $55,000,000 per annum, or a total of $2,000,000,000 for the entire period.

The attitude of the leaders of the laymen's missionary movement is no less militant than that of the church. Whether it is due to "an intense faith or a fevered imagination," or whether that movement will ever pass from the missionary movement militant to the missionary movement triumphant remains to be seen. The proposition, in brief, is for an influential and thoroughly organized body of successful business laymen, drawn from financial, industrial, professional and other circles, to combine with the church in a united and vigorous

effort to bring about the prompt conversion of the heathen world to Christianity.

To treble the present force of missionaries operating under the auspices of organized Christianity and more than double missionary collections and expenditures, is within the range of possibility if the movement were such as to enlist the financial backing that the wealth and Christian sentiment of this age is fully able to give it. The question is not one of ability to secure the required force of workers nor the necessary funds to support the undertaking; it is whether practical, successful business men will consider the movement sufficiently well advised to support it to the extent proposed.

The movement raises at once a number of serious queries: Is the type of Christianity which organized Christianity is now exemplifying worth propagating? What is the message which it brings to the world? What is it actually doing? What is its promise to humanity?

Since its present system of conducting its missionary work is neither scriptural, wise, economical nor attended with satisfactory results, is it a sound proposition to employ a force of 40,000 missionaries and to expend $2,000,000,000 in an endeavor to evangelize the heathen under orthodox auspices?

Some Practical Questions

The question immediately arises, will the object of this grand propaganda for Christianity be to convert the heathen world to Roman Catholicism or to make Protestant Episcopalian, or Baptist, or Methodist, or Unitarian, or Lutheran, converts, and how successfully can that object be carried out? What can a divided, sectarian, decadent Christianity do for the world? How effectively can it support a missionary movement?

A proposition to carry the Gospel of Christ to all the

heathen world raises of necessity a question as to the particular type of Christian church or Christian sect which shall be urged upon the acceptance of the non-Christians, and if converts to Christianity are made, under what form or institution or creed, ritual, polity or ecclesiastical organization shall they be gathered?

One may also conceive of these missionaries carrying an assorted stock of books on scholastic theology. But who shall decide as to the particular creed they shall teach, or as to the doctrines and dogmas they shall enforce, as essential to faith and salvation? The church for years has been trying to reach a consensus as to the essential doctrines of Christianity and has hopelessly failed in its efforts. Is the acceptance of the old theological formulas of organized Christianity as to the existence of an evil power, of hell and endless punishment, to be enjoined upon heathen nations as a condition precedent to admission to the church and as the passport to the realms of the blessed, when the time comes for them "to shuffle off this mortal coil"?

Will these missionaries be of one particular denomination, or if not, to what extent shall they be representative of the 200 more or less divided and warring sects which comprise Christendom? Will they engage in rival proselyting, and thus perpetuate on the other side of the globe the feuds and doctrinal controversies of the denominations they represent on this side of the ocean? And if so, what effect will all this have upon the heathen world?

But, suppose this laymen's movement to be conducted on non-sectarian lines, as an effort on the part of lay Christians to take up and complete the church's unfinished missionary work, and to meet the spiritual needs of this age by carrying Jesus' gospel to every creature. Is it to be carried on outside denominational lines and entirely independent of church affiliations,

and if so, how shall the movement be organized and conducted? If the Christian religion is to be thus carried to the heathen world and converts made, into what kind of a society or religious body shall they be organized, and upon what profession of faith? What shall be the form of worship adopted, what initiatory rights and what rules and regulations, or ecclesiastical organization and discipline are to be adopted? Do not such questions carry their own answer? Would not a movement of this kind be doomed to failure from the outset?

To be successful, a propaganda for Christianity, as contemplated by the laymen's missionary movement, must be waged on behalf of a united Christianity, not as representative of a multitude of different branches hopelessly divided on questions of apostolic succession, validity of orders, doctrinal beliefs, dogmas, ritual and theological formulas. It must be backed by a church at one in its doctrinal beliefs and its means and methods of realizing the religion of Christ. On any other basis the movement will be a waste of time and money.

Missionary Conditions Abroad

Organized Christianity has been conducting a missionary propaganda for hundreds of years. Enormous sums of money have been contributed by Christian believers, reaching in the aggregate over $25,000,000 annually during recent years. A force of over 20,000 missionaries is now employed in the various countries open to missionary effort. What are the results? Take China, for instance, as a representative mission field. China contains 400,000,000 people, nearly one-half of the number which the laymen's missionary movement proposes to bring to Christ in the next thirty-five years. Here we find a body of 6,388 Protestant missionary workers. Thus far, the masses in China have been unaffected by Christianity and are likely to continue so unless Roman Catholics and Protestants can agree

in their missionary propagandas and end the warfare which has existed between them.

As a result of the past sixty years of missionary endeavor China shows a meagre 200,000 names on the church books, a drop in the bucket as compared with her teeming millions. Under present methods of carrying on missionary work abroad, it costs in some districts in China $10.57 to expend $1 for the good of the cause, that is, directly among the Chinese. Out of every dollar raised for foreign missions, scarcely one-quarter ever reaches the heathen in any personal or effective form.

At the World's Parliament of Religions, held in Chicago in 1893, B. B. Nagarkar, a Brahman layman, expressed himself on the subject of Christian missionaries in these emphatic words:

"Sad will be the day for India when Christian missionaries cease to come; for we have much to learn about Christ and Christian civilization. They do some good work. But if converts are the measure of their success, we have to say that their work is a failure. Little do you dream that your money is expended in spreading abroad nothing but Christian dogmatism, Christian bigotry, Christian pride and Christian exclusiveness. I entreat you to expend one-tenth only of your vast sacrifices in sending out to our country unsectarian, broad missionaries who will devote their energy to educating our men and women. Educated men will understand Christ better than those whom you convert to the narrow creed of some cant Christianity."

In Japan there are thirteen Methodist churches, only three self-supporting, to show for years of missionary labor and thousands of dollars expended. The Baptists are doing no better relatively to the missionaries employed and the money spent. How great is organized Christianity's loss of influence and power abroad, is evidenced by the judgment pronounced upon it by a Japanese recently:

"It is a sad thing," says the *Christian World* of September 25, 1909, "to hear such words as these of a Japanese recently spoken to a friend of the writer: 'Christianity is greatly discounted in Japan because of its seeming impotency in your own country.' He then referred to the corrupt and pagan condition of our own cities, remarking that the missionary was completely handicapped in Japan by these revelations of the impotency of Christianity to redeem the so-called Christian countries from paganism."

What, then, is the real, the vital significance of this proposed grand latter-day laymen's missionary movement? Does not the very proposition itself place a tremendous emphasis upon the necessity which organized Christianity is under to compose its sectarian differences, to cast away its outlived theological creeds and dogmas and doctrines, and to stand shoulder to shoulder in the work of converting the heathen world to the Christianity of the New Testament type. In thus helping the heathen, Christianity will help itself in a most effectual way.

"The recovery of ourselves from the sin of division," says the *Churchman,* "is the grave problem that is before Christendom and is blocking the progress of the kingdom of God on earth."

The laymen's missionary movement, if it means anything, means the dawn of a new day in Christian evangelization. It means that the religion of Jesus Christ is greater than mere sect or creed or dogma and doctrine; that the creed of Christ and the gospel of the New Testament are the fundamental basis of agreement upon which alone the church can hope to conduct its missionary operations successfully. An awakening is taking place in Christendom. The conviction is becoming more prevalent that Christianity must become united or else it must confront a more serious question than the saving of the

heathen, *even the preservation of its very existence as a religious organization.*

The Laymen's Missionary Movement to be successful must be positive and constructive in its work in foreign lands. It cannot undertake to set up for offensive and defensive work the old ecclesiastical machinery which has only served to divide Christendom into warring camps; nor can it longer use the old battle cries which have lost their appeal. Old ways and means of sectarian propaganda, old forms and methods of ecclesiastical organization, that the religious mind of the age adjudges to be mere matters of utility and preference, these agencies never have and never will win the heathen world to Christ.

"A Christendom divided by denominationalism and sectarianism," as the Rev. Chas. D. Williams, Bishop of Michigan, pertinently remarked not long since, "is a fatal inhibition upon the work, the usefulness, the appeal, the very life of the Christian church. It fetters her at home and paralyzes her abroad."

Furthermore, if the Laymen's Missionary Movement means the invasion of heathen lands with a great body of missionaries, not only must these missionaries go with clean hands and brave, consecrated hearts, they must go as the accredited representatives of a Christianity whose skirts are clean.

The situation in the Far East is a bitter commentary on the religious professions of so-called Christian nations. And the saddest feature of it all is that the facts support the searching indictment which the Rev. Dr. Pentecost has drawn as a result of his investigations in Eastern lands.

"Christianity in the East," says Dr. Pentecost, " is represented in two ways: by the missionary who brings the school and hospital, and by the commerce and the political power

that brings battleships, armies, sewing machines, Standard Oil cans, whisky, opium, oppression, and corruption. It is just as well that we confess candidly to the Orientals that there is no connection between these two things; that the Western nations, their politics and their commerce, have nothing to do with Christianity.

"The supposedly Christian nations in the Far East stand for sheer 'piracy,'" continues Dr. Pentecost. "In the old days, before the Open Door in China, the Chinese coast used frequently to be raided by Malay pirates, who swept down upon the country, robbed and ill-treated the people, and often forced them to pay tribute. The Chinese called the pirates 'foreign devils.'

"For exactly the same reasons, Americans and English, Russians, Germans and French are called 'foreign devils' to-day. Their actions are exactly analogous to those of the Malay pirates. They do practically the same thing. They rob the Chinese. 'Foreign devils' is just precisely what they are.

"The port cities of China have been corrupted by white men, men who are supposed to represent nations that are supposed to be Christian. The American missionary tries to teach purity of life and the brotherhood of man to the Chinaman who is being robbed of land and money by American and European merchants. The Chinaman answers, "What is this? What can it mean? Christians are stealing my money and my country's money, are bringing intemperance here, are breaking up my home. What is this Christianity? What is this Christian Nation?

"Yet these are the people who go to China and the other countries of the Orient as representatives of nations that are called Christian! These people are not Christians. The governments they represent are not Christian. It is terrible that they should be called so, that they should come to represent Christianity to the Chinese and other Orientals. Their gov-

ernments Christian? The nations Christian? There is no such thing!

"To the Oriental, therefore, who hears the Western people constantly referred to as Christian nations, the conception of Christianity is something based on the attitude of the political powers. And this attitude means oppression, spoliation, robbing of territory, and forcing of an unwelcome commerce. To the Oriental, Christian civilization means a civilization that stands for robbery, oppression, moral corruption. How can you found any of these things on a single sentiment that Christ ever uttered?

"Christian missionaries have to strive against this misrepresentation of Christianity more than anything else. Only the missionary has been able to break down the inherent hatred that exists between the yellow man and the white. He has to contend every day with the misrepresentation of his religion, by utterly godless people, whose ideals are selfish, dishonest, who come, as he did, from a nation that is called Christian."

Is it any wonder that the moral and spiritual influence of the commercial and political representatives of America and the other nominally Christian nations in the Far East have been wholly bad, or that so little success has attended the effects of our missionaries to spread Christianity among the heathen nations of the Old World?

What is the chief obstacle to the progress of the Kingdom of Heaven on earth? *The divisions and contentions of organized or ecclesiastical Christianity and the inconsistencies of our Christian civilization.* Foreign missionary effort not only emphasizes the disparity between Christian profession and Christian practice on the part of so-called Christian nations; it involves "serious back pressures" which inevitably arise in connection with movements such as the one under consideration.

What is the offer of the missionaries to the heathen world? If it be the Gospel of Christ, that Gospel is one which incul-

cates righteousness and justice and brotherly love on the part of its followers. But what answer can the missionaries make to the question, "Is this Gospel message which you bring to us accepted in your country; do its principles prevail in your civilization?" Must they not admit, in shame and confusion of face, that under our system the wealth of the country is so inequitably distributed as to foster extravagance and dissipation on the part of the few, and an undeserved and involuntary poverty for the many,—a poverty that plants despair in the souls of thousands and drives girls and women to sell themselves into shame?

Will they not be obliged to confess that instead of the prevalence of justice and brotherly love, greed and rapacity are rampant; that the lives of laboring men, women and children are sacrificed by so-called Christian men who violate every Christian sentiment in their efforts to make excessive dividends for the stockholders of the corporations they control; that destitution and utter and shameless godlessness exist to an appalling extent; that in the heart of our great cities are unspeakable slums whose existence is a reproach to decent society; that in place of righteousness in the nation, there are notorious commercial dishonesty, political graft and industrial oppression?

Have not the last two years furnished most bitter examples of civic dishonor? The corruption of the New York Legislature, the shame of the Ohio Legislature, the wholesale purchase of votes in Indiana, the scandals of the Pittsburg Council, the general apathy of the citizens in all our big cities,—do they not cast an ominous reflection upon the present state of civilization in this country?

If questioned as to conditions prevailing among us, would we not have to admit that, in spite of our boasted Christian civilization and material prosperity, life is desperately hard for the poor; that the church is not awake to its

responsibility for the injustice of present social conditions, under which saloons and low dance halls thrive, with the drunkenness, debauchery and wrecked and ruined lives which follow in their train; that in the struggle to keep soul and body together men are tempted, as Dr. Chas. A. Eaton has observed, "to abandon the soul, as mariners throw a cargo overboard in a storm in order to save their ship"; that in the face of appalling sin and sorrow and suffering, there exists a gross materialism which stupefies conscience and stimulates greed and envy and vulgar display.

Instead of the manifestation of the spirit and truth of Christ, the great founder of Christianity, is it not painfully true that a great contest is being waged between the predatory rich on the one side, and the people on the other side; that there are more worshippers at the shrine of the Almighty Dollar than there are at the altars of the church; that the Christian conscience of the nation is not raised, as it should be, against private monopoly, which is largely a legalized form of highway robbery; that our journalism is controlled, to a great extent, by powerful interests through the acquisition of stock, the real ownership of which is skillfully concealed; that back of the swindles perpetrated by unscrupulous business combinations, back of the abuses from which the people suffer, are the brains of trained and conscienceless lawyers? Is it not a fact that the Government is forced to enact criminal laws to keep business men from swindling their customers, or worse still, from murdering people who use their adulterated food products?

Indeed it may well be questioned whether, under such auspices, conscientious, self-respecting men and women will even consent to serve as missionaries in foreign lands. What value would attach to the credentials with which they might be invested by the church, or what would be their religious

standing or influence as ambassadors of those so-called Christian nations whose religion they seek to extend among heathen races?

With how much of Christian consecration or Christian enthusiasm would these missionary workers be likely to engage in the work of making converts to Christianity? What real headway could be made in a religious propaganda which only serves to bring into glaring relief the very obstacles which impede the progress of Christ's Kingdom in our own lands? Could we reasonably expect accessions to the cause these missionaries represent, as long as there exists so lamentable a discrepancy between the Gospel they preach and the pseudo-Christianity of the so-called Christian nations from whence they came?

How long, think you, Members of the Jury, it would take these missionaries, under such circumstances, to accomplish the task of bringing the great masses of the heathen world into the Christian fold?

The conclusion is irresistible. Organized Christianity can never bring about the brotherhood of man, either on these shores or on any other shores, on the basis of its present sectarianism and religious inefficiency. God's judgment has been already pronounced upon it for its great sin of division. The handwriting is upon the wall in characters which need no seer to interpret their meaning.

Christian Science Considered

The question, therefore, persistently recurs, What is the form or manner in which the religion of Christ Jesus can best be presented to the world? By what means can this great laymen's missionary movement carry on the most effective propaganda for Christianity?

If it is not to be found either in Roman Catholicism or in

Protestantism; if ecclesiastical systems constructed by men find no sanction in the teachings of Jesus or the institutions of the early Christian church; if, as the *Churchman* pertinently remarks, "these systems have rent the Lord's body in its outward and visible form, and hindered the united witness of the church to the unity of the divine and human which it possesses in Christ, through Christ, and from Christ"; then through what means and methods can the Christian religion be so realized in the lives of its followers as to become the effective means whereby the heathen nations may be won to Christianity, won as Jesus has commanded? It is a question which those at the back of this laymen's missionary movement must squarely face and settle at the outset as a condition precedent to any successful attempt to secure the necessary financial backing from the great body of intelligent business men in this country.

The time is ripe for the second coming of the Son of Man in the demonstration of the power of the Truth which makes men free. The heathen world is ready to welcome deliverance from the despotisms of earth, from the superstitions and ancient dogmas which have so long held them in bondage to error. Among the people of Asiatic nations there are many indications of an awakened consciousness. The far East has been absorbing the practical benefits of our civilization; it is developing both educationally and industrially at a tremendous rate. Religious antagonism is becoming less pronounced. Developments along these lines are a hopeful sign and portent of the successful introduction of a pure type of the Christian religion, when presented under proper auspices.

Scholastic theology has made of the Christian religion a pessimistic philosophy of life; it has depicted the terrors of a future state of torment as a motive to repentance, and sought to win the world to Christ by a system of rewards and punishments which finds no sanction in the Scriptures.

The Christian Science new-old theology, on the other hand, is one of optimism; it exalts the spiritual worth and dignity of man; it destroys the illusions which have held the human race in bondage to fear and disease and mortality; it demonstrates the healing, saving power of the gospel of Christ. If placed side by side with the Christianity of the so-called orthodox churches, divided, distracted, schismatic, weakened by internal divisions and competitions, would any doubt exist as to the choice which heathenism would make, any question as to which type of missionary the laymen's missionary movement should send abroad and with what credentials, if it is to accomplish its task of inducing the rest of the human race to embrace Christianity within a reasonably early period of time?

Dr. Green, prominent as a minister and as a profound student of theology, who has recently been in the Orient, making investigations along the line of missionary work in that country, makes these significant remarks:

"If denominationalism is a misfortune at home, it is the absolute paralysis of foreign missions. And so in Japan the missionaries have learned the wisdom of necessity. Divisional lines are far more thinly drawn there than at home. They might almost disappear were it not for the fact that denominational support at home depends upon denominational orthodoxy abroad. But the Japanese are too uniformly courteous to be exclusive even in their conversion.

"The Christianity of theological discussions, of denominations, cannot be built up on imaginary distinctions or the archaic creeds, whose usefulness, if they ever had any, long since passed away. Not the preaching of subtle theory, but of the universal gospel of high and holy living, the supremest epitaph of Jesus of Nazareth of whom it was said, 'He went about doing good,' is the Gospel that can never fail.

"Had we been able to approach Japan two decades ago with a Christianity united in its operation, agreed in its dog-

mas, one in its structure, this story need not have been written. Had we possessed a united religion instead of one hundred and fifty-seven different sorts and kinds of religion—even though our practical morality might not have consistently coincided with much of our theoretical doctrine—Prince Ito's plan of making the Japanese nation a Christian nation upon the accession of its coming new ruler might have been carried out. What would have been of far more value, the mind and the heart of Japan might have turned at just the psychological moment to the lofty and impressive ideals of Christianity."[1]

Japan, according to a recent cable dispatch, is now considering measures which will signally promote universal peace. But the astute leaders of that enterprising and practical nation are keenly alive to the fact that before there can be any effective arbitration treaties looking to the maintenance of peace among the nations of the civilized world, it is imperative that there shall be an amalgamation of religious doctrine, that will not only make for religious unity among her own people, but will give Japan a place among the Christian nations of the world; furthermore that the religious superstructure which the nation shall rear must be based on something other than mere creed or dogma or divergent "theologies," or the conclusions of a medieval philosophy.

Japanese statesmen in choosing a practical and acceptable state religion, judged not only from a spiritual but also from a purely utilitarian standpoint, realize full well that it must include the essential principles or doctrines which constitute the foundations of all true religions; that in grasping and possessing the truth which has power to free mankind from bondage to erroneous beliefs and hereditary superstitions, not only will the religious freedom and unity of the Japanese people be accomplished, but the nation itself will

[1] *Hampton's Magazine,* Dec., 1909.

acquire a moral influence and standing that will give added force and effect to Japan's efforts to maintain the balance of power between the East and the West.

To the intensely practical mind of the Japanese, the fruitage which Christian Science presents in the physical, moral and material well-being of its followers is bound to make a powerful and convincing appeal, inasmuch as such fruitage ultimates in that peace, security and happiness of society and of the nation which is the aim of the enlightened statesmanship of that country.

Contrasting Christian Science with the older religions, such as Mohammedanism, Confucianism, Buddhism or Shintoism, or with institutional Christianity of the present day; comparing the simplicity of its tenets and methods of worship with a bigoted and mediæval ecclesiasticism; testing it by practical results, as exhibited in the reformation of the sinful, in the restoration of the sick to health and the happy lives of its followers, is there any question as to which of the religions of the world Japan will ultimately choose as its own? And may not Japan, superior type though it is, be taken as typical of all the nations?

III

CAN THIS NATION LONG ENDURE?

AT the end of nearly fifty years more of national existence, are we any better prepared to answer the question which Lincoln propounded in his immortal address on the field of Gettysburg, "Can this nation, conceived in liberty and dedicated to the proposition that all men are created equal; can any nation, so conceived and so dedicated, long endure?"

Lincoln saw that this country could not remain half free and half slave, that the Union must be preserved at whatever cost, if Democracy was not to perish from off the face of the earth. He has said it in words that will endure through the ages to come even as the words of the Athenian Pericles, "consecrating freedom in its springtide on the shores of Hellas" have endured to this day.

The Federal Union has been brought safely through a bloody and costly internecine struggle. Human bondage in the form of unpaid servitude has been abolished and the rights of men vindicated by the overthrow of African slavery. The states have been brought together and so solidified as to make this nation one and indivisible. Here on this continent, the birthplace of American democracy and full manhood suffrage, a half century more has been given to the experiment of nation-building on a democratic basis.

Acquiring a public domain of 1,849,972,587 square acres, or about 3,000,000 square miles, underlaid with coal, iron, copper, petroleum, natural gas, lead, zinc, gold, silver and

other mineral deposits, to which nature seemed to set no limits in the generosity of her endowments, this country became the owner of well-nigh inexhaustible natural resources.

Freed from the shame of negro slavery, bound together in the bonds of federal union, this nation, which our forefathers conceived in liberty, had before it at the close of the Civil War full assurance of political and economic freedom and well-being for its citizenship, under a stable form of republican government.

To quote from an illuminating article by Woodrow Wilson in the *North American Review* of October, 1909:

"The continent abounded in every kind of natural riches. Individuals were greatly stimulated by the many inviting opportunities for manufacture and trade, the population of the country was growing by leaps and bounds, its domestic markets widening with every decade, its diversified industries enriching one another. The country was generously big and wide and various, its immense stretches extending into every climate of the temperate zone, its hills and valleys and high ascending western slopes inviting to every development of modern civilization. Its vast areas of free trade, trade absolutely without hindrance or restriction, guaranteed exemption from restraint by the interstate commerce clause of the Constitution, made it an incomparable field for rapid and normal development, a development about which, it turned out, there was almost nothing that was artificial and little that was not sound and lasting."

The country was the arena of individual enterprise, of small bodies of capital embarked upon a thousand undertakings. It was a country which gave scope for individual achievement. Men of capacity and ability were able, singly or in small groups, to avail themselves of industrial and economic opportunities on every side and to reap the legitimate profits of the enterprise which their own mentalities

conceived, and which the facilities everywhere abundant enabled them to carry out.

But the America of to-day is far removed from the America of a few generations ago. It is an America in which great dominating combinations have sprung up in every leading industry, with organization, resources and power to crush and monopolize, which the individual competitor finds irresistible.

The valuable natural resources of the country, owing to a mistaken policy which the nation has pursued, have been turned over to exploitation for the profit of greedy, absorbing, monopolistic corporations or syndicates.

A community of interest has been established in Wall Street whereby the absolute control of the country's financial affairs has been centralized in the hands of a very few men—men who dominate not only our financial institutions but industrial corporations and the great railways of the country.

This country has made in the last fifty years the greatest advance, industrially and financially, ever known in the history of the world.

It mined in 1907, 76,432,421 tons of anthracite coal, having a market value of about $350,000,000. It produced a tonnage of bituminous coal valued at $451,204,000, and employed 513,258 men to carry on this industry. Its oil wells produced $120,106,000 worth of oil; it mined $131,996,000 of iron ore, and produced $529,958,000 of pig iron. Its copper mines turned out $173,799,000 worth of copper; its mineral production for the year reached a grand total of $2,069,289,196.

This country has been the El Dorado toward which the people of other lands have turned in a steady stream of emigration. The population of 31,443,321 in 1860 has increased in forty years 141 per cent., and is now nearly three times as large. In 1900 the value of our farm lands was

$13,051,033,000. To-day, according to the thirteenth census, they are worth $28,383,821,000. Agricultural products last year reached the enormous total of nearly $9,000,000,000. The country's land values have reached an appraisal of sixty billion dollars. According to the census of 1900 the production of wealth for that year was $18,540,345,312, enough to give every family of five $1,170.20, which is just about two and one-half times the average wage as ascertained by the census returns.

The capitalization of our railways, covering 244,084 miles of trackage, which ten years ago was $10,635,008,074, to-day is over $19,000,000,000. Public utility corporations in New York city, costing $200,000,000, are capitalized at five times that amount. Wall Street has become the financial reservoir of this country and the center of our circulating system. New York clearances in 1909 amounted to $100,000,000,000; a recent bank statement shows "cash in vaults" to the extent of $548,850,000. According to the latest calculations the wealth of the country is estimated to be $130,000,000,000. The commerce of the country in the fiscal year just ended was over $3,500,000,000. The excess of exports over imports was $521,000,000, a very comfortable trade balance for any nation.

The total amount in the general fund of the government as shown by the Treasurer's recent report was $121,893,000. The working balance in Treasury offices—the actual cash in the government pocketbook—is $60,380,000, as compared with $64,451,000 at the close of March, 1912.

To-day's balances showed that the Government holds $1,506,682,000 in the trust funds pledged for the redemption of notes and certificates, against $1,523,263,000 in January. The total cash in the Treasury has reached the enormous total of $1,900,292,000.

In the past fifty years, great monopolies in coal, oil, steel

and iron, beef, sugar, tobacco, copper, leather, wool, paper and other products have been created. Four hundred and forty industrial, franchise and transportation monopolies have been formed, with a total capital of $20,379,160,000, nearly one-sixth of the total census wealth of the United States.

II

What has been done with the public domain in the years that have passed since Lincoln spoke at Gettysburg? How has the nation used its splendid heritage of 1,849,972,587 square acres of public lands? With lavish prodigality it had granted, up to 1890, 337,740,080 acres to corporations and states for wagon roads, canals, river improvement and railroads, equal to one-sixth of its total area. The Pacific railroads have acquired, by grant of Congress, one-twelfth of the nation's total land holdings. The Northern Pacific land grants have enhanced in value until they are now estimated to be worth $1,320,000,000. The Steel Trust has Bessemer ore lands valued at $2,000,000,000.

A poor German, who landed in this country in 1850, has become the owner of 14,539,000 square acres of the richest land in California and Oregon, equal to the area of some of our states. One hundred men in the Sacramento Valley own 17,000,000 square acres of land; one land syndicate in Texas owns 3,000,000 square acres; another syndicate in Florida has 1,000,000 acres; another syndicate in Mississippi controls 2,000,000 acres. The public domain has been fraudulently appropriated in many instances until this country has been despoiled of public lands greater than the combined area of the thirteen original states.

Well-nigh criminal wastefulness in the disposal of our mineral resources has permitted a monopolistic control of the

product of our mines. Ninety-six per cent of the anthracite coal mines are owned or controlled by the eight railroads which enter that region—a combination sufficiently strong to crush out the independent operator, kill all competition and determine when the coal may be mined or conveyed to market and the price that shall be paid for it, a combination which exacts an enormous tribute from the consumer while holding the miners to long hours of labor and a scale of wages which only covers the bare necessities of life.

For a long time petroleum was in the control of a monopoly with a combined capitalization of $328,301,495; a monopoly which dominated both the output and the means of distribution and exacted a tribute from the consumer sufficient to pay enormous dividends on its watered capital. Whether the recent enforced dissolution of the Standard Oil company will really affect the matter of control remains to be seen. Our steel and iron industry is dominated by a corporation with assets of $700,000,000, capitalized at twice that amount, and which in ten years has added $487,000,000 to its assets besides annual dividends averaging 12 per cent on its capitalization.

In the past fifty years 200,000 miles of railway have been merged into a half dozen groups with a combined capitalization of $9,000,000,000, and a practical control of 75 per cent to 90 per cent of the total railway mileage. The industrial life of the nation has passed into the hands of titans of finance who make use of the banks and insurance companies to secure control of the resources and transportation agencies of the country.

The wealth of America has been amassed by Standard Oil, Rockefeller, Morgan, Ryan, Stillman, *et al.*, representing railways, mining and protected industries whose combined capitalization is approximately $25,000,000,000. To quote from a volume entitled "Privilege and Democracy," by Frederick C.

Howe, a work which I could wish was in the hands of every independent voter in the land:

"This exhibit of wealth does not include great fortunes like Astor's $450,000,000 estate, which has come from increase in land values. It does not include the gold and silver mines, the franchise corporations or the insurance, banking and other fortunes. Within the control of a score of men is a calculable sum in excess of the total wealth of the United States at the close of the Civil War. It amounts to one-fifth of the wealth of the country as ascertained by the census report of 1904. The increased earnings of franchise corporations, railways, the protected industries, the mineral resources and a great part of the land, like a mountain, rests upon the backs of humanity."

The Coal barons take excess toll from the consumer in the sum of from $100,000,000 to $200,000,000 annually by reason of their monopolistic control of the coal fields of the country. The Standard Oil barons take toll from those who use their products in annual dividends of from $30,000,000 to $48,000,000. The Railroads, by a simple turn of the screws as to freight rates, add $155,000,000 to their annual earning and dividend paying capacity and saddle that much more burden on the productive industries of this country, a burden which ultimately comes out of the consumer.

Nor are the Steel barons, the Tobacco barons, the Beef barons, the Sugar barons, the Money barons a whit behind these other barons in their exacting of enormous profits from the consumer, profits which are concealed from public knowledge by a capitalization out of all proportion to the intrinsic value of the properties which they control and operate.

III

What else has occurred in the life of the nation?

This country, instead of reserving the title to the public domain and leasing the land for agricultural and mining pur-

poses, thus dispensing with all other taxes, and maintaining the nation in affluence out of the increasing rents and royalties, has permitted millions of acres to be held for speculation and the accumulation of colossal fortunes by owners of city and suburban properties.

We have reached an alarming condition as to our public domain. According to the Public Land Commissioner, "*The public lands which now remain are chiefly and in character closed to occupancy or fraudulently appropriated by individuals and corporations in collusion with the government.*"

A state of society exists that leads to an ignorant and impoverished peasantry on the one hand and an idle, irresponsible aristocracy on the other, in which the inevitable result of private ownership of land is for the landlord class to grow richer and society to grow poorer.

The creation and maintenance of great monopolies have taken place. Screened behind a tariff wall they collect such toll of the consumer as their owners see fit to charge through their alliance with the government and the transportation agencies of the system. A successful merger of politics and privilege has followed, to protect and retain their monopoly privileges, to collect tribute by means of them, and to capitalize that tribute in watered securities.

This list of significant events in the record of the past fifty years is by no means complete. It has been an era of narrowing control, which has put in the hands of stock speculators the life and industry of the masses; it has witnessed the establishment of a financial feudalism which is gradually absorbing to itself the industrial wealth of America and is constantly making use of the credit of the nation for speculative purposes, for the upholding of monopoly interests through pools, corners and powerful syndicates.

The producing industry of the country is being crushed

out. Along with it has gone the economic opportunity of the people, which is the fundamental, the most universal idea of early society. A revolution is occurring in the economic foundation of America. "There is labor for privilege," as Frederick C. Howe has forcibly said, "and economic subordination for freedom. There are cold, hunger and want for the millions, and idle luxury for the few. Democracy may have cut off the shadow of rule by the privileged classes, but they have retained its substance; democracy may have altered the political form, but the big interests have not allowed a corresponding change in the economic foundations of life."

And what is the private ownership of the land doing for this nation? It has led to great manorial estates with hired men and a tenant class in which a considerable and growing number of the people are without homes of their own, in which there is increase in rentals, due to growth of population and development of the country, in which the common people are charged a tribute for that which they have created. And this increasing burden of rent is but sign and token of a slow but nevertheless final appropriation of the surplus wealth of the people.

The rich have appropriated to themselves political authority and are politically supreme; our political institutions have fallen under the control of a class. The laws enacted by Congress at Washington, by our legislators at our state capitols and by municipal councils in our cities, largely reflect the wishes of the privileged classes. They seldom reflect the popular will. On the contrary they reflect the arbitrary control of our political situation by an irresponsible set of individuals.

What has Democracy accomplished in the last fifty years? Has it conferred upon the people the liberties which should

have been gained after centuries of sacrifice and suffering? It may have gained a semblance of power, but the substance of authority and rule have remained with the ascendant class who have used the new machinery of politics, to quote again from Frederick C. Howe's book, "Privilege and Democracy," "as readily as did the slave-owning classes of Greece, the feudal Lords in the middle ages and the bourgeois Proprietors of later centuries."

The creation of a private aristocracy through private ownership has been taking place under a form of government supposedly democratic and "dedicated to the proposition that all men are created equal." What has it meant to the people at large in this country? Poverty, a relentless struggle for existence, a falling standard of living, and possible national decay.

Government, in which the big interests control primaries and conventions and send their attorneys and agents to state assemblies and dictate who shall be elected senators, men who are in many instances their paid attorneys and representatives, ceases to be popular government in any true sense. It becomes a hollow frame of representative institutions. The powers behind the scenes—the corporations, the street railways, the gas and electric light corporations, the railroads, the banks and the trusts—who control the selection of candidates—have become a sort of feudal aristocracy, which habitually makes use of public powers for private ends.

Is it any wonder that there are deceit, malfeasance and corruption in the political life of the nation; that our legislative halls are the scenes of political immorality, graft and the gross betrayal of the people's interests; that votes are purchased, and alliances and compacts made which fill our legislative sessions with scandals; that there is a notorious "affilia-

tion, co-operation and cohesion" for selfish party and private ends?

IV

What have organized Christianity and the privileged classes, who are in the ascendency in this country and are the controlling factors in the religious and political life of the nation, done for this country? In place of corporate righteousness, there have been corporate greediness and a most unscrupulous exploitation of the cities, the states and the nation. What is the product of their joint activities? A nation half avowedly atheistic and half nominally Christian, a nation in which industrial servitude has replaced African slavery and is becoming a vastly more deadly and dangerous form of human bondage, or as Henry George expresses it, "a more cursed form than chattel slavery, a servitude which makes a man a virtual slave, while taunting him and mocking him in the name of Freedom."

On the one hand, greed, corruption, immorality, the riot of luxury and money-madness in high places; on the other hand, vice, crime, misery, squalid want and destitution for unnumbered thousands of the common people. A country, supposedly the most enlightened, the most Christian in the world, and which has undertaken to "light a lamp to show the way to political emancipation," presents the spectacle of having the worst city governments in the world.

To what state has society been brought in the years that have intervened since Lincoln spoke at Gettysburg? Is not this generation a wicked and adulterous one? Does it not seek the material rather than the spiritual? Do we not suffer a social, an ecclesiastical and a political rule which is characterized by tyranny, pride, intolerance, bloodshed and industrial despotism, by selfishness, avarice, chicanery, and cor-

ruption, by unrighteousness in corporation, municipality, state and nation?

In the past fifty years we have had an era where those high in position have gained their wealth by unjust means; an era marked by grave social evils, by falsehood, envy, hate and depravity; an era where social or church affiliation has no longer been synonymous with honesty in either public or private life; an era when the vision of men has been confused by the dazzling glow of material success and the fires of religious enthusiasm have burned low.

This so-called Christian age of ours has witnessed conquests won at the cost of life and death struggles between nations. It has seen an outpouring of the nation's blood and treasure in frenzied conflict on land and sea. Hate and passion and mad brutality and bloody carnage have run riot.

Already the existing social order is in grave danger. Class antagonism; the growth of socialism; the menace of revolutionary doctrines which are being spread throughout the world; the strife between capital and labor; the grinding taxation of the poorer classes; the enhanced cost of living, the growth of the privileged classes, the revolt against the employment of so large a proportion of the resources of the nations in the maintenance of instrumentalities of destruction; these all seriously threaten the stability of present national existence and presage the overthrow of present forms of governmental rule.

Democracy has reached a critical stage in its experiment in nation-building. Is it to perish from off the face of the earth? Is the curtain to be rung down on a nation devoted to the maintenance of popular rights and republican government? That the trend in this country has been toward imperialism, no student of the past fifty years of American history can well deny.

The ascendency of the privileged classes is sounding the death knell of Democracy. The preservation of this republic is as much an issue now as it was in the crisis hours of the Civil War. The great principle of self-government, of civil and industrial liberty, is at stake. Instead of a tyranny of monarchy we are facing the tyranny of the money monopoly, which already controls the financial and the industrial field, and is using political parties, courts, legislatures and Congress to further its own ends.

Can this nation, can any nation maintained and administered as ours has been in the past fifty years, long endure under a continuance of present conditions? There is, there can be, but one answer, and that answer must be in the negative. The seeds of decay and dissolution have been plentifully sown by an ascendant, privileged class during the past fifty years of our national existence. *What is to be the harvest?*

This nation can no more endure half-slave and half-free now than in 1863. Nor can it endure half religious and half irreligious, half nominally Christian and half atheistic. Is political and industrial freedom to come through a bloody clash between opposing forces, between privilege and the common people, between a pseudo-aristocracy which stands for imperialistic rule and a democracy which stands for the maintenance of equal rights for all, or will this revolution come by bloodless evolution?

Can reform and reconstruction of present corrupt political conditions be attained through peaceful measures? Are there those who will act as the free instruments of society, the interpreters of the common life of the people and the mediators of the great processes whereby justice is led "from one enlightenment and liberation to another"? Are there those who, as Woodrow Wilson has observed, "think soberly, truly, who think not like children, but like men, who are not afraid of

their own thinking and who are ready to act when they see what is to be done"? Are there those in sufficient number who, once they understand, can be relied upon to protect and maintain this country's heritage of real representative government? The next few years must answer these questions, and upon their answer depends the future of our republican institutions.

IV

RELIGION AND NATIONAL SAFETY

HAS God committed His truth, His Spirit, His redemptive agencies to the keeping of the Roman Catholic Church? Is this peculiar and preëminent church capable of arresting the religious declension of the nation? Can it save this country from infidelity and national decay and overthrow?

For centuries Rome reigned without a rival. Had not her infallibility in doctrine become so mated in the 15th century with inefficiency in conduct as to result in the completest breakdown in the matter of faith and morals that Christian Europe has ever known, there would have been no Protestant Reformation; her unity as the one universal Church of Christ would have continued unbroken to this day. But the authority of the church forbade the reform of the church from within, and the Protestant Reformation thus became the tomb of the Roman embodiment of church unity. The struggles of the reformers for religious liberty and the creative spirit of that reformation, "while it broke Roman church unity, crushing its supremacy, nevertheless saved the religion."

And what part has the Roman Catholic church had in the making of modern civilization by virtue of which it can rightfully urge that the work of evangelizing the world should be conducted under its auspices?

"The centuries that have elapsed since the fifteenth have been without doubt the most eventful, fruitful, momentous in the history of men; and their history has been the history of

a so-called Christian people. The record of their material progress has been a record of marvels. America has been discovered, colonized, peopled; Asia has been opened up, almost conquered and annexed; Africa has been explored, and is being pierced and penetrated on all sides, and in the Australian continent and islands the seeds of new states have been plentifully grown.

"The European States, with certain significant exceptions, are mightier than they were four centuries ago, better ordered, more moral, more populous, freer, wealthier; and the poorest of the countries has become rich and full of comforts as compared with Europe in the days of the Black Death.

"But the conquests and colonizations effected by Catholic States, so far as order, progress and human well-being are concerned, have been chapters of disaster and failure. The progressive peoples have been the non-Catholic; they have been the least troubled with revolution; have had the most happy, well ordered commonwealths; have enjoyed the most freedom.

"That were, indeed, a strange and satirical theodicy that should exhibit God as working poverty and revolution in the nations that had accepted or been forced to accept the authority of His own infallibile church, while sending fulness of life and grace and freedom into those that had deserted and disowned it."[1]

These conclusions drawn by Dr. Fairbairn from the history of the past three hundred years, the Roman Curia by no means accepts as true or anywhere near the truth. On the contrary, in the Pope's recent encyclical, referring to St. Charles Barromeo as the great champion of Catholic reform as opposed to the Protestant and "heretical" reform of Luther, we find Protestantism charged with the most grievous crimes. Its responsibility for all that was bad in the history of the civilization of

[1] "Catholicism, Roman and Anglican," pages 196 and 198.

the past three centuries is set forth in the most emphatic terms. Says the encyclical:

"They called the perversion of faith and morals reform, and themselves reformers. In truth they were seducers, and while they exhausted the strength of Europe in strife and war, they prepared the way for the upheaval and decadence of modern times, in which three sorts of strife that were formerly separated and from which the Church always emerged victorious, were united—the bloody struggles of early times, the internal plague of heresies, and finally, under the name of evangelical freedom, that corruption of morals and perversion of discipline to which the Middle Ages hardly reached."

This is a sweeping indictment of Protestantism, and is drawn, mind you, not in the sixteenth, but in the twentieth century. Which is right, the Pope or Dr. Fairbairn? Can it be possible that both are right or that the world will believe both sides?

The Roman Curia is doing all in its power to stir up strife all over the Christian world with a madness which is the sure precursor of ruin.

"They have issued a new syllabus of errors and an encyclical against modernism; they propose a new inquisition; they are hurrying on the canonization of Pius IX; they are even proposing another infallible dogma, the assumption of the Virgin, and a recalling of the Vatican Council to enhance still further the authority of the Pope and to protect it from the supposed encroachments of modern states. Pius IX. by his arbitrary measures brought on the destruction of the temporal power of papacy; Pius X. is on the way to still more serious results.

"The Curia is imbued with the spirit of falsehood and delation, the spirit of denomination and persecution; the spirit of avarice and greed, the spirit of immobility and reaction; all these evil spirits are now so powerful in the Curia as to over-

awe and control such a devout and high-minded man as Pius X. The Curia is determined to resist and overcome any and every effort for reform. It does not wish the reunion of Christendom, the peace and unity of the Christian Church, but simply and alone a body that will be submissive without question to its domination in doctrine and life, not only by external obedience of conformity but by internal obedience of a submissive conscious and enslaved intellect.

"At no time in the history of Christianity were the claims of the Roman and the Episcopal Church as a corporate and divinely ordained church, having a professional monopoly of the Holy Spirit, so thoroughly denied by the thinking world. The special and exclusive character of its ecclesiastical priesthood as instruments and vehicles of divine mercy, the ceremonial conveyance of the divine influences from one human being to another by the imposition of hands, are claims that are fast losing their hold upon a constantly growing body of both educated and uneducated people, who care less and less for outward and visible forms of religion, and less for a priesthood which has proven its uselessness as an intermediary between God and man." [1]

We may concede that Catholicism had its place in an age when men were oppressed by hard grinding labor in order to win a livelihood, and we need not be surprised that they had not sufficient energy of mind to weigh or master the deeper mysteries of life and so were prepared to allow either authority to affirm their faith or criticism to dissolve it.

"But, if Catholicism claims to be the one real, sufficient and relevant form of the Christian religion then the truth must be spoken. Not in and through it, is religion to be realized in an age of thought, in a world of freedom, progress, order and activity. Its doctrine of authority and the church is a direct

[1] Dr. Charles A. Briggs in Church Unity.

provocative to skepticism, its idea of religion is an impoverishment of the ideal that came in the Kingdom of Heaven.

"Faith can come by its rights only as it fulfils its duties to reason. And the church that alone has the right to live is the church that, by finding in God the most humanity, most fills humanity with God; and so works for the establishment of that Kingdom which was founded by the Son, and is governed by the Father of Man." [1]

"The work of Roman Catholicism," continues Dr. Fairbairn, "may have been needed, for man is incapable of transitions at once sudden and absolute; the construction of Christianity through the media of the older religions was a necessary prelude to its construction by a spirit and through a consciousness of its own creation. The absolute ideal had in order to be intelligible to use constituted and familiar vehicles; *but only that it might win the opportunity of fashioning vehicles worthier of its nature and fitter for its end.*"[2]

Is Protestantism fitted to endure and to become the bulwark of this nation?

"Protestantism," says the Rev. Dr. Newman Smyth in "Passing Protestantism and Coming Catholicism," "is gradually ceasing to be regarded as a final and permanent condition of religious thought. The world no longer seeks to excuse itself for non-compliance with its sacred tenets wherein truth is treated as if it were a divine word that needed to be solemnized by Councils and crystallized into dogmas and theological formulas. Its terms are too narrow and dogmatic and irrational to be accepted as a basis for the world's redemption."

The church has gone daft on the subject of organization and machinery and has thus crushed the life out of what real religion it has had. Even its preachers are weary of acting as puppets or the tools of a great ecclesiastic machine.

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[1] Catholicism, Roman and Anglican, page 204.

[2] Catholicism, Roman and Anglican, page 167.

"The breakdown of ecclesiasticism in Europe is complete," says the Rev. Charles F. Aked, in a recent sermon at the Fifth Avenue Baptist Church.

"The churches are standing, but the people are out of them, and if the people are there the old spirit is gone. Ecclesiasticism is but an empty shell, and anyone who knows France outside of Paris as I know it knows that this is true. Atheist France of to-day is the answer to ecclesiastical France of yesterday. It is the same in Italy, Spain and elsewhere.

"The growth of socialism is another thing that shows the spirit of Europe. Socialism, as an economic doctrine, is to be reprobated. But if you were born in modern Europe you, too, would have been socialists and revolutionists. International socialism, as Europe knows it, is a movement towards democracy and liberty. Europe is ready for the Gospel of Jesus Christ. The old gods have fallen down."

II

If we turn to the monotheism of historic Judaism, we are confronted with a peculiar situation. While the God of the Hebrew religion is acknowledged to be the God of the whole earth, yet by reason of tribal statutes and enactments, he is constituted the God of the Hebrew nation only. And by making the law which they have formulated the law of God, a distinction between Jew and Gentile worlds has been created, hence all those who have not the Jewish law are of necessity outside the pale of the Jewish church. It is not enough that other people are God's children: to share in His grace and covenant they must embrace the Jewish religion. The God who is the God of all the nations thus becomes in an especial sense the God of Israel, the Holy One of their tribe. Jehovah is pre-eminently their God and they are His chosen people, entitled to fix the terms on which the Gentiles shall participate in His grace.

Out of this tribal history, as will be readily seen, has grown the tendency of the Jewish people to restrict God to a particular

place or definite temple, His ministry to a specific priesthood, His worship to special forms and His servants to a peculiar people. And this tendency to restrict the worship of God and the enjoyment of God's blessings to a particular church, has not died out with the ages. It finds its parallel in the tenacity with which organized Christianity holds to its dogmas and creeds and institutions, its priesthood, its apostolic succession, its symbols and sacraments which are declared to be the conditions of God's presence and the media of grace.

The more the Jewish people make the law they have enacted the law of God, the less can they allow those who have not this law any share in their God.

"By building the temple they localized the worship of Him who knew no place; by drawing tighter the terms of the covenant, they confined to themselves the Father who loves every people; by forming an hereditary priesthood they attached His service to one family; by elaborating their ceremonial, they shut religion within the ritual which they alone possessed, though even here the ethical sovereignty which could not be denied to Jehovah made Him broader than their law."[1]

It is one of the supreme ironies of history that the last century in which the Jewish people existed as a nation was also the period of their most frenzied particularism. "In the heated imagination of the tribe the vessel became more infinitely precious than the treasure it carried."

"The pathos of Israel's position," declares Dr. Fairbairn, "lies in their invincible devotion to the national forms of a belief, which, in order that it might realize itself and become man's, required to lose all trace of its national and tribal history and to live in a medium as universal as its nature and function." And this impossibility of either surrendering or

[1]Philosophy of the Christian Religion, page 252.

realizing his religious ideal, as Dr. Fairbairn observes, *"is the tragedy in the religious history of the Jewish people."*[1]

The disintegration of Judaism is no less pronounced than that of organized Christianity; nor is the inmost spirit of Judaism any more regnant to-day in the lives of Jewish sons and daughters than are the spirit and truth of Christ regnant in the hearts of the great mass of professed adherents of organized Christianity.

"We need a reformation of the Jew," says the Rev. Dr. Stephen S. Wise, a prominent rabbi of the Jewish church, and the same may be truly said of many an orthodox Christian, "not because he is orthodox, not because he is reformed, but because he is neither; because in a large part he is unattached and drifting rudderless; because he is threatened with the gravest perils that can befall a people, *the loss of religion and the loss of moral ideas.*"

The present disputes among the supporters and opponents of reformed Judaism come at a time when Israel sadly needs harmony instead of discord and dissension.

"It is much to be regretted," continues Dr. Wise, "that the counter-reformation has come into being at a time when the united councils of Israel are more imperatively needed than they have been for many years. By it we are launched upon a sea of strife and discord at a time when Israel needs a unifying, statesmanlike leadership, and a well disciplined, loyal following. If the counter-reformation should prevail in the Jewish Cathedral of New York, it were no victory for conservatism, for the Temple Emanu-El has not for many years held the leadership of the reform movement. A synagogue, however empty, and a cemetery, however full, do not make a temple of the living God, nor of living men. It may be named a reform temple only by those who unjustly regard reform and indifference as interchangeable terms."

The distinctively religious work of historic Judaism, as Judaism, has been done. The fulfilment of its providential

[1]The Philosophy of the Christian Religion, page 245.

mission is written large on the pages of history. Concurrently with the passing of the Protestant age is the passing of historic Judaism. Both alike presage the coming of a new religious order that will embody the ideal Christianity of Jesus Christ, seeing which the world might believe.

The existence of immoral and pretentious religionists, scrupulous about ritual and indifferent about practical righteousness; of those who devour widows' houses and cloak their avarice under the garb of religion and the pretense of long prayers; who, as Dr. Abbott has pertinently remarked, "buy sanction from lawyers and acquiescence from the churches; and have turned this land, dedicated to liberty and equal rights, into a den of thieves"; the greed, the selfishness, the sheer individualism and mammon worship which excites reprobation; the heartless and contented acquiescence of the church with conditions which debase the souls of men; the extravagant luxury of the few and the grinding poverty of the many of which Sir Oliver Lodge writes,—what do these things mean? *They mean that those polities and institutions which boast themselves as sole administrators of Christ have failed to be the interpreters or medium for the realization of the religion of Jesus Christ in the life of this nation.*

V

THE OLD AND THE NEW

ON a broad avenue, in a choice residential section of one of our large cities, are two churches facing each other from opposite street corners. One of these churches was built years ago and is ivy covered; the other is a new church to which the finishing touches are being given. The façade of the one is of red brick, of the other Indiana limestone. The style of architecture of the red brick church is composite, with no particular order predominating, unless perhaps a suggestion of English Gothic; that of the other is Romanesque. The striking feature architecturally of the brick church is a massive square tower, broad and nearly one hundred feet high; the conspicuous feature of the other church is an immense dome.

The dissimilarity in external appearance is paralleled by differences in the interior construction. The ceiling of the auditorium of the older church is supported by massive columns which obstruct the view. The roof of the newer church is supported by a great framework of steel girders and trusses which free the auditorium from interior supports. The lobby of the tower church is small and barely sufficient for ingress and egress; the lobby of the other church extends the entire width of the avenue front of the building and will allow more than half the audience to meet in social converse at the conclusion of the service.

The red brick church has a fine ivy-covered parsonage for the use of the resident preacher, which forms an attractive

feature of the main façade of the building; the stone church makes no provision of this kind.

The parsonage church belongs to what is known as institutional Christianity and is representative of one of the many sects or denominations into which institutional Christianity is divided; the other is a Christian Science church, representative of a new religious order in which there are no sects.

One of these churches is orthodox, so-called; the other church is considered hetrodox in the eyes of its opposite neighbor and is refused the hand of fellowship. One denomination maintains a ministerial or priestly order, the other denomination has no order of men who exercise ecclesiastical or priestly functions.

The orthodox church maintains a religious service in which preaching or sermonizing and choir music are the distinguishing features of worship. The Christian Science service consists of the reading of selections from the Bible and correlative passages from the Christian Science text-book, read alternately by readers selected by the church. The congregation of the one is led in audible prayer delivered by the preacher in charge and listens to a programme of choir singing as the opening and closing features of the service.

The Christian Science congregation pray silently and do their own singing. The communion service of the orthodox church is in celebration of the last supper of the founder of Christianity, when he was about to suffer the violence and agony of the crucifixion. The Science church celebrates his meeting with his disciples and his morning meal with them in the light of his glorious resurrection from the grave. The orthodox eucharist is celebrated with the emblems of bread and wine; the Christian Science eucharist is a spiritual communion with God, without the use of these symbols.

In institutional Christianity there are creed, ritual, ecclesiasticism and a scholastic theology full of outworn and outgrown dogmas. In the Christian Science church the tenets of faith are few and simple, derived from the Bible, and include the essential doctrines of pure Christianity. The church of the massive tower belongs to a Christianity which has ceased to exercise the healing function of the early Christian church. The church opposite belongs to a denomination which is conducting a successful ministration to the physical as well as the spiritual needs of mankind.

One of these churches holds a weekly prayer meeting supported mainly by a faithful few, in which audible prayers and phases of Christian experience are oft repeated by those accustomed to speak in these meetings. The other holds a mid-week testimonial meeting filled with witness-bearing by those who have been delivered from physical and mental ailments by the power of the Christ-truth which Christian Science teaches and demonstrates. On the one side of the avenue meetings are held, frequented by a fraction of the membership. Across the avenue the meetings, both Sunday and mid-week, tax the seating capacity of the edifice.

II

What is here indicated by way of comparison and contrast as between the orthodox and Christian Science churches is measurably true wherever Christian Science has obtained a foothold. And the question naturally and immediately arises: "How is organized Christianity going to treat this new religious movement?" Will it carry out a policy of opposition and misrepresentation? Will it continue to denounce the movement as unchristian and unscientific and worthy of the sternest reprobation? Will it characterize its followers as dupes and devotees of a metaphysical witch and siren, and

refuse those of its own members who come to believe in the new teaching letters of dismissal and recommendation to join the new church, when asked for? Will it employ all possible means and methods of crushing out the new movement?

In olden days martyrs laid their earthly all upon the altar of sacrifice for the cause of religious or scientific progress. Prophets have been rewarded with stones; reformers have been maligned and burned at the stake; Jesus was executed as a criminal blasphemer.

> "We know the price and yet our gifts we strew,
> Our life-blood and our tears to feed the lamp
> God orders us to bear in front of you."

In this age ecclesiastical or orthodox Christianity finds itself shorn of the power of life and death. We have passed the period of physical persecution; nevertheless the clerics still control the religious and, to some extent, the secular press. To-day, as in by-gone days, the cry has been repeated, "Crucify him, crucify him."

Religious writers, who, as Paul Sabatier remarks, "pose with superb insolence as the appointed guardians of orthodoxy," it is to be hoped will some day achieve that Christian spirit which recognizes all good men as brethren. Meanwhile they have not hesitated to place the founder of Christian Science in the public pillory as a fit object for the scorn and derision of the populace. True, there have been some in this age who have said of this movement, as did Gamaliel of old, "Let them alone: for if this counsel be of men, it will come to naught: but if it be of God, ye cannot overthrow it: lest haply, ye be found even to fight against God." The clergy can now realize that, instead of opposing and denouncing the Christian Science movement, they might better have said: "This awakening is of God and must be accepted as His," instead of dealing with it as if it were the devil's.

These new ideas of God and man and the universe, of social justice and human rights, propounded by Christian Science, these outreachings for a larger good, are all of Christ; men are getting ready to understand the idea of God's kingdom. Nevertheless, Christian Science has had to pass through the blazing fires of modern publicity, which, like Nebuchadnezzar's furnace, have been heated seven times hot. But in these latter days opposition to Christian Science has largely spent its force. The fires of persecution, for lack of material to keep up the flames, have mouldered to ashes; the ingenuity of cruelty has exhausted itself. The campaign waged against the movement and its founder has become so intermittent and harmless as to be a negligible quantity, not excepting the cannonading occasionally carried on by the pop-gun artillerists of Times Square and Park Row.

But since Christian Science has seemed the more to thrive the more it is persecuted, and since it has now become evident that an open and aggressive hostility is not being attended with satisfactory results, will organized Christianity decide to adopt the alternative of ignoring the movement?

There are several conclusive reasons why it cannot well afford to do so. As a recent writer has declared, "Christian Science is too thoroughly unified and in harmony with itself; its religious therapeutics are too soundly anchored in a system." It is a movement instinct with vitality; its Sabbath services and week-night testimony meetings draw an attendance which crowds these meetings to the doors. With the orthodox churches of to-day, the great problems are to get people to come to church and to make both ends meet at the close of the fiscal year. With the Christian Science churches, the great problems are to find room for the people who throng to their services, and collection boxes big enough to hold their offerings for the support of the movement.

A church which is of comparatively recent origin, which has attained a membership and following of 1,500,000 to 2,000,000; which is carrying on a successful ministry of relief from the bodily and mental sufferings of mankind, in accordance with Christ's commands; which has been building new churches and establishing new societies at the rate of two for every consecutive week during the past 19 years, must be reckoned with by organized Christianity, "and will be," says a brilliant satirist, "when it is too late."

III

If opposition to the Christian Science movement or a studious ignoring of it are alike ineffectual in staying its progress, is there any likelihood that the orthodox churches will erelong awake to the good which Christian Science is accomplishing, and decide to extend to the Science churches the hand of fellowship? Should this occur, is there any probability that such a fraternal relation would ultimately lead to a combination or merger of the religious denominations in the interest of self-preservation on the part of the orthodox churches?

We are living in an age of consolidation which, in its larger aspects, contemplates not only the organization of an international body of representatives whose decisions and action in the peaceful settlement of controversies between nations would be recognized and accepted as the final determination thereof, but a world-wide federation of industrial interests and a peaceful reign of international law that will make for concord and harmony among all nations; an internationalism which is not only the dream of the workman and the theorist, but the ideal of the statesman.

"We have reached a point," says Secretary Knox, in an address at a recent commencement of the University of Penn-

sylvania, on the spirit and purpose of American diplomacy, "when it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is 'the spirit of the wide world brooding on things to come.' That day will be the millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time."

Consolidation, from a severely practical standpoint, involves an appraisal of the temporal and spiritual values of institutional Christianity, or in other words, a stock-taking which expanding knowledge and religious progress and the exigencies of the churches may well justify, apart from its bearing upon any proposition looking to a merger of religious interests on the part of organized Christianity.

From Dr. Waldron's study of church attendance in Boston it appears that Protestantism has provided in that city for more than twice the number of sittings that are ever used at any one time. And it is estimated that there is a proportionate surplus of church property and surplus sittings throughout the United States. This diminishing interest in the church will increase rather than lessen. According to the statistics of the Bureau of Census, the seating capacity for the average Protestant church is three times its membership. The figures given out by this bureau's report in 1906 as to the value of church property in the United States show a total valuation of $1,257,575,867, with a mortgage incumbrance of $108,050,946. This latter sum represents a very considerable pro-

portion of the intrinsic value of the churches' property holdings.

In estimating the value of this church property, due consideration must be given not only to its mortgage indebtedness, but to present availability and up-to-date convenience. A great deal of the architecture and of the seating arrangements, heating and ventilation, acoustics, etc., of the orthodox churches are of an antiquated type, and are becoming less and less desirable owing to changes in the character of neighborhoods and withdrawals of members, etc. This is true not only of country church buildings, but of those in the city, where there are at present probably more than one million Protestants who have no active church affiliations.

A recent writer, the Rev. Dr. Root, has made a somewhat elaborate investigation of the present status of the church property belonging to organized Christianity. He draws the astounding conclusion that there are 50,000 church buildings in the land "fit only to burn." The facts and conditions revealed by this writer in a recent number of the *Delineator* are startling. "At the first federal council of the churches of Christ in America a speaker told of one place with a population of 3,000 which had 14 churches, three of them Presbyterian. Bishop Earl Cranston of the Methodist Church reported a village of less than 1,000 with six pastors, 13 churches, and a good woman who wanted another.

In the *Independent* of April 9, 1906, Albert J. Kennedy described a Minnesota "city" of 1,347 inhabitants, 875 of foreign parentage and 472 of American. He estimated that the total number of possible church attendants among the latter was 285; and the actual number of attendants half that number. There were 95 heads of families, of whom not more than 50 would be contributors, and capable of paying in to the support of the church $30 per annum on an average. The $1,500 which

could be raised, and the total attendance, might be sufficient to maintain one church but not more on a normal basis. Yet here were to be found four American churches that for 35 years had received on an average $534 yearly in missionary aid, or a total of $18,000. Taking the entire population, there were eight denominations and seven houses of worship with a total valuation of $21,300, of which $7,400 now lies absolutely idle and worthless. The article called forth some defense, but no denial, of the situation.

Another writer gave these facts : "I began my ministry in a Kansas town of 600. We had four church buildings, six organizations, seven resident preachers, 22 denominations and very little religion. We are playing at religious tiddle-de-winks while humanity is staggering down the dark ways of sin and woe."

IV

"Insistent individualism," says a recent writer, "everywhere puts itself directly athwart the path of progress." How this individualism works out in practice the following additional facts will amply illustrate. According to the statistics compiled by Dr. Carroll there are 200,022 Protestant churches with only 149,472 ministers to supply the pulpits of these churches. In other words, there are 50,550 churches which must either be without a pastor or else divide a minister's time. Furthermore, there are 100,000 churches which are too small to support a minister and are maintained only by receiving missionary aid, and paying the pastor a starvation salary. As a result of careful investigation, correspondence, observation and comparison of statistics, Dr. Root reaches the conclusion that half the churches in the United States are superfluous and that consequently half the church buildings are misplaced and are practically useless.

"Granted that $500,000,000 is sunk in needless duplication

of houses of worship," says Dr. Root, "there is probably not a dollar more expended in church property than is actually needed." The trouble is that it is not expended to meet real needs. Organized Christianity has thus been guilty of wasting or misplacing this enormous sum by reason of religious differences, divisions and sectarianism.

Other wasteful expenditures are chargeable to "insistent individualism." After the churches are built they must be supported. The needless duplication of church buildings involves a serious economic waste which amounts to the enormous sum of at least $100,000,000 per annum. The crying need of organized Christianity, from the practical standpoint, is the cessation of this needless duplication of churches and this economic waste of millions, which could be employed to far greater advantage in the spread of the Gospel; and the elimination of the spirit of competition, which accounts in large measure for the erection of so many unnecessary churches, and robs many communions of that dominant influence which is imperatively needed. The call is imperative for a consolidation of forces, a withdrawal of rival ecclesiastical organizations in each other's territory and the destruction of the tendency to strengthen any one denominational system for the sake of its own welfare and pride.

How this spirit operates in the rivalries and contentions of competing denominations is seen in this overproduction of churches in almost any village, city or township that may be named. Here are some notable instances: In one town there are seven churches to provide for a total population of 3,000 people. In one of the smaller cities of Massachusetts there may be found no less than 81 Protestant churches and 10 Roman Catholic churches, or 91 churches for a population of 26,831, one church for every 295 inhabitants. In the county there are no less than 30 superfluous churches. In one village

five churches are competing for the support of a township of 386. In one town five churches divide an ancient town fund left for the support of the gospel and the religious interests of 845 people. $250,000 is wasted by planting a costly church 75 feet from another of the same denomination, either one of which is ample for both congregations. Seventy-five per cent of the efforts of these two rival churches is wasted in competition. Nor is this all. There is a tremendous paralysis of moral influence by this rivalry and competition. The duplication of church plants is worse than wasteful; it is not only wrong economically, but religiously. It is not only unworldly from an industrial standpoint but unchristian. It prejudices and embitters the injured group of fellow Christians, and estranges the great middle class from the churches.

In the industrial world, where the value of business combinations has been demonstrated in consolidations of gigantic scope and where wonderful achievements have been brought about, the readjustment of manufacturing plants and facilities and the introduction of improved business methods of handling and marketing the products have always followed such merging of interests. Old mills with antiquated machinery and costly methods of manufacture have been gradually replaced with newer, more modern and scientific processes of production; economies are introduced here and there, leaks and wastes are stopped, maintenance costs are carefully studied, newer systems of accounting and organization are brought into use in order the more effectually to increase the output and lower the cost of production, thus bringing about the great desideratum in all industrial enterprises—the minimum cost of production—the maximum output—and the largest possible increase in the dividends on the capital stock of the corporation.

This process is not regarded as a painful necessity or as

involving "much sacrifice and a lot of heroic surgery." On the contrary, every constituent concern fortunate enough to be included in the consolidation welcomes these changes in the line of increased efficiency and increased profits. The stockholders cheerfully surrender certain rights and privileges of management in the interests of lower costs, and quite as cheerfully accept their share of the enhanced dividends resulting therefrom—dividends that in these days have attained high-water mark. But when it comes to church unity or church consolidation the Christian world refuses to accept in the interest of religious harmony and the spread of the Gospel that increased efficiency which is a constant accompaniment of industrial consolidation.

Dr. Henry Van Dyke in a recent discussion of Church Unity decries the petty differences thrown up as barriers by religious denominations in the United States:

"I believe there is one denomination," said he, "divided into two sects, one of whose visible points of separation is the use of hooks and eyes instead of buttons in the attachment of clothing. The use of psalms instead of hymns, the order of rank among church officers, and the mode of celebrating a sacrament are used as barriers by the thirty 'principal brands' of Christians in the United States.

"There is something to be said in behalf of liberty, but when preferences are made into articles of faith or rules of practice, when they are woven into the constitution of visible churches, then the trouble begins. The kingdom of Christ is not helped, but hindered, by a multitude of hair-splitting creeds, exclusive claims and ecclesiastical rivalries."

The few points of difference between his own Church, the Presbyterian, and the Reformed, Dr. Van Dyke declares, can only be found "with the aid of a microscope and an encyclopædia."

"The proposed conference of Churches," continued Dr.

Van Dyke, "'for a frank statement of their differences' is full of hope. It is bold, it is original, and if it is done in the right spirit—not with a desire to exalt the differences, but with a willingness to yield the non-essential—it ought to open men's eyes to some of the absurdities of the present state of things. Lord Macaulay said: 'In India, in a country where men pray to cows, the differences that divide Christians seem of small account.' We ought to see to-day that, in a world where evil is rampant and idolatry increases, the disputes that separate Christians are shameful."

And the lamentable fact remains that the different branches of Christianity which refuse to surrender or compose their religious issues or differences, in the interest of church unity and the cause of Christ, do so in face of the fact that the bulk of these differences, which have led to division, could be dropped at once and forever without impairing any really valuable asset of Christianity.

V

The church centers its spiritual values in its ministry, its doctrines and its religious teachings. It has its scholastic theology, neatly packed and parceled in dogma, tied with red tape and sealed with the seal of the corporation; likewise a lot of antiquated text-books, which students at theological schools are protesting against as ill-adapted to modern thought and progress, maintaining that it is a waste of time to study them, to try to use them after graduation.

The creeds and doctrines of organized Christianity, embalmed in book form and taught for centuries by scholastic theologians, are badly shop-worn, out of fashion and repudiated by the masses. They can only be considered as useless stock in trade. These volumes merely lumber the shelves of the theological shops and might well be relegated to the scrap

heap or to that "Museum of Curios" which Prof. James has instituted for the clumsy devices of an antiquated philosophy.

An institutional Christianity which relegates heaven to a distant and uncertain future and the greater part of the human race to Hades; that, instead of practicing the healing ministry committed to it by its great Founder, refers organic diseases to a materialistic profession, and functional disorders to the Emmanuel clinic for treatment by "hypnotic suggestion," and whose preaching services do not hold the public, is not in the nature of the case a desirable working basis, or one any progressive and successful religious movement could use to advantage. Before reaching a position where overtures might reasonably be made looking to a merger or consolidation of religious interests, organized Christianity must first disburden itself of a lot of dead values.

It would be quite as difficult to estimate the actual value of the priesthood and the ministerial class to the practice of religion in these days as it would be to estimate the value of church property or for the church to reverse its doctrinal position. The office of the clergy, as an official adjunct of the church, has no sanction from the founder of Christianity; it possesses no vital elements in its sermonizing and is fast becoming a useless appendage to the Christian religion. Christ Jesus created no order of priesthood to which any man could belong and made no use of any term that would imply the *professional* exercises of any ecclesiastical function, such as teaching or preaching, baptizing, celebrating the eucharist or exercising discipline.

The establishing of a class of officers, standing apart from the mass of the Christian community, invested with the attributes of special sanction and exercising a jurisdiction over the laity, was no part of the life or ordering of the early

Christian church and has no foundation in the teachings of Jesus.

A ministry which rejects the healing Gospel of Christ; which is working under the belittling burden of an exhausted yet authoritative past; which comprises many anchorets of the study "strained by mental overproduction and morbid ideals," would not be a helpful propaganda, so far as the Christian Science movement is concerned; the more especially so, since mere personal opinions, in the guise of the traditional sermon, are not now in demand, because they are not accomplishing the purposes for which religious services are or should be held. Not only so, there has been a great decay of faith in the priestly conception of the ministry, which people of the present day decline to take seriously. They are tired of the traditional style of preaching. Flowery sermons and fine orations savor too much of sounding brass and tinkling cymbals. They have lost their hold upon the masses and presage a new order wherein the ministerial class, once so powerful, will gradually pass out of existence.

There is a further consideration affecting the value of the ministerial class in any combination with Christian Science. It would have to reverse completely its position on the subject of evil, sin, suffering, disease, calamity, death, heaven, hell, and everlasting punishment. It is a difficult matter to uproot the belief in a devil, whether regarded as an evil power or spirit or as an eternal entity and intelligence opposed to the infinite God. It would be equally difficult to banish materialism from the pulpit and from the minds of the laity of organized Christianity or to destroy the theory of suffering held by the churches based on the supposed reality and unavoidability of the ills and miseries of mankind and typically expressed in the following conclusion of Canon Masterman, "For the unavoidable suffering of this world we throw the responsibility on God."

Christian Science declares that it is logically impossible to conceive of God as Infinite Good and then believe in the reality of an entity called Satan or spirit of evil, or to hold God responsible for evil in any form.

The ministerial class, as an asset, would consequently figure small in any proposed combination with a religious body which has eliminated the preaching function from its religious services and has made no provisions whatever for theological middlemen. To the mind of the lay observer it is not clear just how the Christian Science church could utilize a body of clerics who accept the reality of evil and deny the reality of Christian healing and the possibility of restoring this lost healing element to the church, now the distinguishing feature of the Christian Science church. The overturning of theological beliefs and ministerial practices is quite as difficult a problem as that of church unity among the warring denominations of *institutional* Christianity, although both these consummations are devoutly to be desired.

The orthodox churches now know—much better than they are willing openly to admit—that they have strayed far from the Master's path, that they have neglected to fulfil Jesus' commission in its essential features. How far they have strayed is not for me to say. But let me ask in all seriousness, what would happen were they called upon to adopt the simple order of worship which marks the religious gatherings of the Christian Science church and to prove their faith by works of healing?

Why is organized Christianity compelled to employ extraneous and highly artificial helps and aids? Crutches are for cripples; a virile and stalwart Christianity surely has no real need for this sort of bolstering. Christianity in the beginning was a method of living, a principle of life. Its concern is

with deeds rather than creeds, with practice rather than profession; it must discard false supports and build from within outward.

Whence arises the necessity for an elaborate ritual, for choirs, for sermonizing, for exhibitions, for fairs, for placards, for bill-boards and other forms of advertising? Must the church employ these and various other high-pressure methods, such as brass bands, orchestras, theatre and opera singers, chorus leaders, cornetists, famous pianists, stereopticons, choir singing in front of the church and moving picture shows, in competition with worldly attractions, in order to fill its pews?

But suppose these externalities were eliminated, as means and methods of religious worship and religious propaganda, what would remain as organized Christianity's chief asset? Would anything be left except a crystallized and petrified theology, so full of outworn theories of predestination, vicarious suffering, total depravity and endless punishment that the mind revolts from the further presentation of these doctrines by the pulpiteers of the church? As Bishop Williams has wisely said: "The church is too largely a crystallization out of the experience and the mind of the past; too deeply absorbed in the reek of her incense, the bustle of her rites and the preaching of her orthodoxies; too strongly wedded to ancient forms of dogma and ethics, to hold the new spirit of religion."

The theological unrest of the present day clearly shows that religion has outgrown denominationalism and sectarianism. It clearly presages the overthrow of old-time dogmas and doctrines of the church, and the downfall of old theological gods. On the other hand, is it not a prophecy of more spiritual temples of worship and a more spiritual theology?

VI

REGENERATIVE TENDENCIES

"Watchman, tell us of the night,
What its signs of promise are!"

IN studying the regenerative tendencies or forces at work beneath the surface of our modern civilization, I have not essayed the rôle of the iconoclast; neither have I undertaken to undermine the vital doctrines of Christianity, or to cast discredit upon the teachings of Scripture. It does not necessarily follow, because I have not been bitterly opposed to Christian Science, that I have accepted a brief for that cause. True, I have given Christian Science candid consideration both as to its philosophy of life, its trustworthiness and the healing work of its practitioners. But I have sought, at the same time, to exalt the person and the work of the great founder of the Christian religion and to emphasize the pure type of religion of which he is the exponent, and so to make a religious appeal as broad as humanity itself. The spirit in which I have engaged in the work of gathering facts bearing on the subjects discussed, has not been that which "delights only in destruction"; still less have I sought to build castles in the air.

We live in an epoch-making period, eminent for its vast extensions of knowledge; an age in which new views of truth, or new views of old truths, are constantly emerging and, what is still more significant, are being accorded a kind, even genial reception. There is a less noticeable exhibition of that stubborn, dogmatic adherence to materialistic theories and notions, so

characteristic of earlier periods in history. The tendency to preserve a happy medium between a too tolerant and a too critical turn of mind is becoming characteristic of the mood in which present-day men and women are disposed to view new facts and new phenomena, which seem to make a serious arraignment of their own stock of ideas or convictions on any given subject.

Men are coming out into the open; they are breathing the air of spiritual freedom. Old theologies and time-honored systems are losing their hold upon the minds and consciences of men and women of the present day. The temptation is either to break with the old beliefs or to demand that they shall be clothed in new forms, or that from the old forms a new spirit shall come forth.

There are multitudes of people, religiously inclined, who find little in Protestant creeds and formulas to attract them. The Roman church, on the other hand, repels them by its absolutism. In this age of spiritual liberty for the individual, an age becoming more and more notable for its spiritual emancipation of men, it is doubtful whether many could present credentials of belief sufficiently orthodox to gain them admission to any of the evangelical churches.

And at no time in the history of the church has the necessity of an appeal to Jesus Christ and the truth which he proclaimed been so deeply felt. The idea of a Christian society based on a personal and vital fellowship with Jesus Christ is being enthroned in men's minds. The question, "Are we to have in this century a gospel for all men such as he gave to the world?" is fast becoming the living issue in the religious thinking of to-day.

The thought of some new, more universal order of Christianity *is* coming to men's minds spontaneously and generally.

But how to solve the problem of religious modes and methods with the largest liberty of thought, how to reconcile the freedom of the spirit with an outward order, how to find the source and vitality of religion in immediate personal experience and yet maintain Christianity as a visible and supreme authority in the world, this indeed is a task which calls for the highest, most consummately constructive religious churchmanship.

II

What a Christian church should stand for primarily, is the promulgation of the Christianity of the New Testament, which is none other than the preaching of the Word, the healing of the sick and the lifting of the individual out of sin, degradation and pitiable need, through demonstration of the power of the Truth, as taught by the Founder of the Christian religion. The "great commission" which Jesus gave to his disciples is the authority and the standard for his followers in all ages.

The church that is Christian, in any true sense of the word, must likewise stand for the manifestation of divine Love in the affairs of men and for the unity of action and harmony of purpose which always accompanies consecrated effort to do the will of the Father, even as it was done by Jesus Christ.

Christianity, though a positive religion, is not the product of authoritative human legislation. In human experiences it represents an evolution of understanding, a personal relation of the human individual to God.

"Christ's idea," declares Dr. Fairbairn, "emphasizes the common humanity of man. His people live by faith in what he is; they are governed not by statutes he framed, but by the ideal he embodied. The society he came to establish was not constituted like a state, by positive law, but by these affinities of spirit which faith begot and established."

"The question is, do the churches faithfully interpret the religion of Christ; do they translate into visible speech and living forms for his people, his mind as to his society or kingdom?"

Bishop Andrews has well said:

"The age grows impatient of *ex cathedra* laws; it merges more and more from ecclesiastical sway into the broader life of developed personality. Something diviner than church law of doubtful authority must be our reliance for a higher life."

This passage from Prof. Briggs' work on Church Unity (page 193) is quite in keeping with the foregoing:

"Questions of morals ought not to go to the supreme judicatories. It is most important to guard the conscience of the individual and the freedom of Christendom. Ecclesiastical decisions in morals tend to legalism and legalism to a Pharisaism which is essentially unchristian."

The Kingdom of God is infinitely wider than laws or canons which are the product of great synagogues or councils of the Church. The ordering of one's outward conduct by written or traditional codes does not touch the true sources of a godly life. Ecclesiasticism has broken down in the attempt to regulate religious behavior by set rules or authoritative legislation in matters which concern the moral conduct of the individual.

Take, for instance, one of the most prominent religious denominations in this country, one that stands next to the Roman Catholic church in point of membership. Were the literal observance of the restrictive provisions of its "discipline" insisted upon, it is not wide of the truth to say that it would involve the expulsion of so large a proportion of the membership of practically every one of its churches that there would be scarcely "a corporal's guard" of the faithful left to

attend its services or pay the minister's salary and the running expenses of the church!

"If hazard of false teachings and mistaken ideals multiply, the need of the church," declares a recent writer in the *Continent,* "is not to rear higher its external defences, but most solemnly to renew its reliance on the invincible and infallible spiritual leadership of the Master who dwells within it. *When the presence of Jesus Christ in the church seems less potent for its protection than measures of ecclesiastical authority, the mood cries to heaven for a livelier realization of Jesus Christ.*"

Not less significant in this connection is the following from the pen of Prof. Duff, L.L.D., in the *Christian Commonwealth:*

"The religious situation to-day is remarkable. On one hand the abandonment within the church of old fancies, fancied duties and fancied doctrines, is going on by leaps and bounds. In thirty years the 'Christian' attitude toward church attendance or Scripture has changed enormously; yet those changes are nothing to what is at present being accomplished. But while that goes on within, there is without a marvellous eagerness to learn what Jesus was, what the Bible is; what God, life, man, goodness, society, righteousness are."

III

Christian idealism now sounds a newer, a more inspiring, more confident note in these days of spiritual awakening. It is the note of optimism, of God-given power. The universe spells victory, not defeat.

The veil is being lifted from the darkened understanding of every seeker after God. All the promises He has made, all the purposes He has revealed, are operative in the eternal present. His word "endureth unto all generations."

This is the day of salvation—of the gaining of the whole-

ness of the true man; an age when the world is beginning to realize that to "dwell in love," and so "dwell in God," not only gives us the mastery over sin, sickness and death, but over the forces of nature and the powers of darkness—even that mastery which Jesus Christ demonstrated in his own day and generation. This mastery Jesus taught and bequeathed to all his followers—even unto the end of the world—in words which have lost none of their meaning or power. "He that believeth on me, the works that I do, shall he do also and greater works than these, because I go unto the Father."

Religiously, we are facing the dawn of a larger Christianity, a broader catholicism. There are signs and portents, writ large upon the horizon for those who have eyes to see them, which tell of the coming of a more universal Christianity, that is already at the door.

The spiritual unrest which prevails to so great an extent is not to be taken as proof that religion is losing its hold. Neither must it be thought that men and women are impatient of existing religious safeguards or that any considerable number hold a brief against the essential doctrines of the Christian religion. This deep spiritual unrest does not represent a revolutionary temper or state of mind. It does not indicate a return to agnosticism; nor does it threaten to undermine the foundations of society or overturn the "existing order." The duty of the hour is not to upset things but to set things right. We are no longer in the temper of attack. As Gov. Woodrow Wilson has so felicitously said, in speaking of the need of reform in present political conditions, "We need remedy and adjustment in our ways of thinking and doing things; we need statesmanship, not revolution."

Men are not tired of religion, but they are tired of the old temper and the old method; tired of the old theology; tired of ceremonial and traditional laws which an age-long ecclesias-

ticism has formulated and fastened upon the church and which have grown musty with the lapse of centuries.

We are beginning to get a more complete vision of the real import of the teachings of the great Founder of the Christian religion. We have reached an age wherein the demand is imperative for men and women of courage and understanding, of high purpose and deep spiritual discernment. The call of the hour is for a high order of religious constructiveness, for the capacity to show how religious readjustment can be accomplished; how the return of the church to the simplicity and power of primitive Christianity may be brought about; how, without revolution, without strife or hatred or injustice, without the necessity of drawing, in de Tocqueville's memorable phrase, "a single tear or a single drop of blood from mankind," conditions which are unjust, iniquitous even, based on selfishness and wrong and greed, may be met and overcome; in other words, how we may recover the spirit of the Christianity which Jesus Christ exemplified in his teachings and works, a Christianity permeated with the life and power of his gospel, a Christianity which will restore, reconstruct and rejuvenate the dry bones of our present religious formalism.

The Christian Science Movement

We have reached a critical state in the religious and political affairs of this country. It is plainly evident from our study of the movements and tendencies at work in the life of the nation that if Democracy, if Christianity, if the Nation, are to long endure there must be a revival of Religion of the New Testament type.

The new religious order which we know as the Christian Science church is the antithesis in many respects of both the Roman and the Protestant churches. It is distinctly a religious movement—a revival of religion.

"Christianity, as Jesus taught it, was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine love, casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light." [1]

"This wordy world," says Cardinal Manning, "can drown all testimony except the witness of visible acts. Words are transitory things, but acts leave their token behind them." The Great Teacher enunciated this same thought thus: "By their fruits ye shall know them." The Christian Science church offers the world not mere doctrine, but the demonstration of its verity and vitality by acts and fruitage which can be seen and known of all men. We find here a church which unites men, instead of dividing them into a multitude of competing religious sects. It exalts the moral and the spiritual factor in humanity and declares man's true relationship to God. It presents the Christ-Truth coupled with the demonstration of its power to set men free, to accomplish complete redemption. It is free from ecclesiastical entanglements, free from the dogmas, traditions and institutions of organized Christianity, which for ages have been the subject of controversy and discord. It is exemplifying the unity and simplicity of the faith and works and worship of the early Christian church; it is restoring the lost element of healing to Christianity.

The catholicism of the Catholic church is large, but there is one still larger, the catholicism of the Christian religion. The Christian Science church exemplifies this larger catholicism in that it presents the universalism of Christ instead of the specialism of the orthodox churches. It has furnished an exalted and worthy conception of God and a nobler view of the

[1] "Science and Health," page 135.

nature of man and of the destiny of mankind. It is a demonstrable religion known by its fruits, which are those of peace, and love, and freedom from the bondage of fear, and the domination of sin, disease and mortality. It is repeating the history of the early church, by proving itself the greatest missionary movement since the days of the Apostles.

The Christian Science church presents the spectacle of a church at peace with itself; united in doctrinal beliefs and in its confession of faith; in its form of worship and in its organization and methods of discipline. It is based on the inspired word of God as found in the Holy Scriptures. It exalts the Christ-Truth and enjoins upon its followers the duty to seek to know that Mind which was in Christ Jesus and to acquire the power to demonstrate Truth and so to present Jesus' test, "He that believeth in me, the works that I do shall he do also."

Christian Science places especial emphasis upon the first great commandment of the Moral Law given from Mount Sinai. It insists that the true signification of this command, spiritually interpreted, is that "Man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind." [1]

This first commandment is the central dogma of the Jewish Church; it is the central dogma of the Christian religion; it is the central dogma of the Christian Science church, "Hear, O Israel, the Lord thy God is one Lord; Thou shalt have no other gods before me." Its political import Mary Baker Eddy has pointed out in words that might well be emblazoned upon the portals of our legislative halls at Washington.

"One Infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself'; annihilates pagan and

[1] "Science and Health," page 340.

Christian idolatry—whatever is wrong in social, civil, criminal, political and religious codes; equalizes the sexes and annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."[1]

"The great movement," says Dr. Thos. E. Green, "for which the world is waiting is the heroic iconoclasm that shall embalm and lay away as relics of the past the multiplicity of already moribund words and phrases, and shall set forth the Saviour's creed of human helpfulness—the Gospel of the clean heart and of the Golden Rule. To such a creed the heart of universal humanity will be forever orthodox and obedient."

Does the movement which Christian Science has inaugurated set forth the Gospel of the clean heart and the Golden Rule? Is not its vital, living creed of human helpfulness amply demonstrated in the lives of thousands with those "signs following" which confirmed the words and works of the early Christian Church? What are the facts and what is their answer to these questions?

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[1] "Science and Health," page 340.

All leads up higher,
All shapes out dimly the superior race.
The heir of hopes too fair to turn out false.
. . . . . So far the seal
Is put on life. . . . . .
And a glory mixes with the heaven
And earth, to fill us with regard for man,
Desire to work his proper nature out,
And ascertain his rank and final place;
For these things tend still upward, progress is
The law of life, man is not man as yet.
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows; when the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers, then, not till then,
I say, begins man's general infancy.

—BROWNING.

Our eyes were long "unto the hills" as we toiled upon our tedious way and climbed the steep ascent. And now we stand upon those heights which then outlined for us a rugged line of purple against the pink and gold of sunset. . . . Ah, Soul, you never can reach the utmost heights, for they rise, peak on peak, to Infinitude. There is no final climb, though you climb on and on to all eternity. It is enough that we grow strong and stronger as we go—that each fresh altitude give new experiences and clearer vision. At first the way seemed long and tedious; but it now grows easy, and we almost fear that it may end. Our spirits gather vaulting power! They never tire! We reach the life on wings!—SHELDON LEAVITT.

There is no end to height.
It must be so, for heights are GOD.

VII

THE INFINITE END

Members of the Jury of the Vicinage:

We have neared the end of our not untoilsome journey, as those who have traversed many pathways and gathered the fruitage of many harvest fields. And should you have so far honored this endeavor of mine as to well and truly consider the facts which I have endeavored to place in review before you, let me offer a concluding word, as it were face to face.

To have a church is not the same thing as to have a religion. Church buildings and church services held therein are but imperfect modes of expression of the Christian fellowship which links together all who are actuated by love for God and love for their fellowmen. They are but type and symbol of the universal Christian church. The creative idea is the religion. The visible church is the created or corporate form of worship and service, an organized institution which ought to agree with the religion, whose interpreter, agent or medium for realization it is supposed to be.

To have an aggregation of political institutions and forms and methods of representative rule is no assurance that man-made laws will not be exalted above liberty or that the state will not be perverted from its proper ends. It is no guarantee that progressive industrial and social decay will not occur, nor that the liberty that involves the economic as well as the political freedom of the individual will not ultimately give place to despotic rule.

Organized Christianity for years past has been building and maintaining churches; it has spent millions, yes, billions of dollars in doing so, yet this nation has not become Christian. Democracy, after an experiment of one hundred and thirty-five years in nation-building, has failed to make this country a republic in any true sense. On the contrary, the trend of events has been in the direction of imperialism and the fate which overtook the Grecian and Roman empires.

There must be creative ideas, or ideals, or else Democracy will be only a hollow shell of representative government, having the form and semblance but not the reality of democratic rule. Where shall we look for these ideals of true citizenship which will give living force and effect to our representative institutions and make them expressive of the highest and best good of humanity? In what direction shall we turn to find those high ideals essential to the existence of a true Democracy? Materialism cannot supply them. Its striking characteristic is a rampant skepticism which has lost itself in the admission that it knows nothing, not even its own ignorance.

But will Socialism give us a higher content of life or surer hope of a great public commonwealth which will be conducted under ideals that will make for virtue and happiness in the life of society? What says August Bebel, a leading German socialistic statesman and writer, who presumably reflects the sentiments of socialists generally? "In religion we desire atheism."

Rousseau, the idealistic reformer of the eighteenth century, made a new declaration of human rights, but it ended in the terrors and savageries of the French Revolution. What this age demands is a higher platform of human rights than that of Rousseau; a platform built on loftier claims; one that will deliver mankind from the slavery of ignorance and doubt, and so ultimate in the downfall of all tyranny and oppression.

To affirm whatever one pleases is no proof of understanding. The anarchist, the socialist, the visionary, can do this to his heart's content; so likewise can the blatant reformer or the political demagogue; nevertheless, there is no certainty that harm will not dog their footsteps.

The Protestant Reformation of the sixteenth century was the result of a revolt against a grievous condition of politics, religious profligacy, duplicity and immorality, in which the manners and morals of the people were corrupt, dissolute and a disgrace to Christian civilization. The remedy for those conditions was found in a return to the purity of the Christianity of the New Testament.

In this present century is the need *less* imperative than in the days of the Reformation for a return to the purity of doctrine, the primitive simplicity and successful ministry of the early Christian church?

If the facts which have passed in review before you mean anything, they mean this: we must have a genuine revival of religion of the New Testament type. Such a revival will carry with it a revival of the true spirit of Democracy, which in turn will bring about the overthrow of corrupt political conditions and those reforms which will mean justice for every human being against organized selfishness and power; reforms that will restore, in such wise as will satisfy us again, the liberty and the opportunity in whose interest our government was conceived.

The foundations of a new Christendom are being laid. The old was founded on creed and dogma and ecclesiasticism; the new Christendom will be a society ruled by the Mind which was in Christ. It will be a society characterized by the simplicity, unity of faith, and healing power of the early Christian church; it will be a society in which its several parts will be held

in their due place and rank by no force save that of the divine Mind. It will be a regenerated Christendom, a living force and power in its ministry to the needs of humanity. It will mean a regenerated Democracy; it will mean a regenerated Nation, which, conceived in liberty, will yet grandly fulfil its great mission among the nations of the world.

Where, then, has our study of the movements and tendencies observable in the life of the nation to-day led us if not to the consideration of questions essentially religious in their nature? Do they not hold in their issues the answer to that great question propounded by Lincoln in 1863 on the field of Gettysburg, "Can this nation, conceived in liberty and dedicated to the proposition that all men are equal, can any nation so conceived and so maintained, long endure?"

Let me once more briefly pass these questions in review before you:

Is the Roman Church to be accepted as the one church of Christ, which in nature, and in constitution, is the visible and supreme religious authority in the world, or is it ceasing to be, in any true sense, the one real, sufficient and relevant form of the Christian religion?

Is Protestantism, as an ecclesiastical organization, any better suited to the construction of a pure type of Christianity? If not, must the New Testament ideal of religion find other vehicles or modes of expression, worthier of its nature and fitter for its ends, than those that are furnished by either Romanism or Protestantism?

Is the Christian Science church a true religious fraternity in which there is the application on a large scale of the methods and means of the early Christian church to the needs of humanity as they exist to-day? If so, may we reasonably conclude that the Christian Science movement is destined to

fulfil the vision of the Brampton lecturer in the pulpit of St. Mary's, Oxford?

"I see the rise of a new religious order, the greatest that the world has known, drawn from all nations and classes and what seems stranger yet, from all churches."

"Members of the Jury of the Vicinage, my task as fact-gatherer is accomplished and the evidence now passes into your hands. Does it furnish a basis upon which an answer to the foregoing questions may be predicated, and if so, what is that answer to be?"

What is to be the outcome? This inquiry, which I raised at the outset, is one which I press home at the close of this discussion. As we seek to read the signs of the times; to gather the meaning of their foreshadowings and to mark the trend of the movements and tendencies at work in the religious life of Christendom, are we not led to a profounder faith in the ultimate triumph of Christ's kingdom on earth, a kingdom which shall prove to the world that the Gospel of Christ is adequate to the needs of the individual and to the problems of political administration under which peace, plenty and happiness shall be the heritage of the common people. Can we not look forward with a supreme confidence to the time when—

"There shall come from out this noise of strife and groaning
A broader and a juster brotherhood;
A deep equality of aim postponing
All selfish seeking to the general good.
Then shall come a time when each shall to another
Be as Christ would have him—brother unto brother."

And unto the one, only true God, who hath ordained the way of salvation for all, a regenerated Christianity upbuilds her Temples and relights her Altar Fires.

With beckoning hand she calls to those who are near and

to those who are afar off, that they may see, and seeing, may gather, to renew their devotion to the high ideals of the great Founder of the Christian religion; to dedicate themselves anew to the cause of justice and equal rights for all mankind, and to highly resolve that, under God, this nation shall have a new birth of freedom, that "government of the people, by the people and for the people shall not perish from off the face of the earth."

Surely it shall be, as in the vision of the Revelator, that a spiritual temple of Truth shall be raised in the earth, fair and royal, whose maker and builder is God; a temple that hath foundations of precious stones and gates of pearl; that shall stand in glorious splendor within and without; its walls of adamant and crumbling not; a temple whereof Truth is grained in the corner-stone; Love joining its every arch and cementing the foundation of its every pillar; a house not made with hands, eternal in the heavens, in which the living church of God may worship. The beams of the Sun of Righteousness illume with morn its lofty dome of drossless gold. Beheld afar 'tis a voice of wooing to the world:

"Come ye up to Jerusalem, ye tribes of men—haste ye to gather at the shrine of Truth. Let the nations tarry not and let the uttermost isles of the sea make journey to the city of light. There evil entereth not, neither sickness nor sorrow; neither hath death dominion over man, for all rewards of righteousness are with the sons of God."

"For, behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain;

For the former things are passed away."

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